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WASHTENAW JEWISH NEWS

March 2018 Adar/Nissan 5777 Volume XVII: Number 6 FREE

Limmud 2018, a day of Jewish learning and celebration

Mira Sussman, special to the WJN

Limmud Michigan, the annual event of Jewish learning and celebration, will be held on Sunday, March 11, 10 a.m.–5:15 p.m. at the Student Center at Wayne State University. Registration opens at 9 a.m. Limmud Michigan's registration fee includes a kosher box lunch from Dish Kosher Catering.

Now entering its third year, Limmud Michigan welcomes people of all ages, backgrounds, levels of Jewish education, and all strata of Jewish practice, and encourages everyone to challenge themselves and explore something new.

Last year's Limmud Michigan event welcomed around 450 participants from throughout the state of Michigan; Windsor, Ontario; and Ohio, and at least that many are expected this year.

Participants can choose from one of ten presentations during each of the six sessions throughout the day, on topics ranging from arts and culture: current events; social justice; Israel; our community; text and thought; Jewish life and practice; history, identity, and body and soul.

This year there will be a new track on Jewish education, for and by teachers. While this track is targeted for Jewish educators, it is open to the general public as well.

Limmud, the Hebrew word for "learning," is an international organization that started in England 37 years ago, and has since spread to over 80 communities throughout the world. Each Limmud is run by volunteers whose mission is to encourage participants to take a step further in their Jewish journey, no matter their starting point.

Limmud Michigan 2017

"One young participant told me she likes Limmud because she could be her 'Jewish self' without hiding any views or pretending anything—and without being bored!" said Sue Birnholtz of Sylvan Lake, Steering Committee co-chair.

Many of Limmud Michigan's presenters are well-known educators from throughout southeast Michigan, but several are individuals with fascinating experiences and knowledge to share.

Out-of-town presenters include Stanley Wulf, who will facilitate a session on how to have inter-generational discussions about Israel that don't end in a shouting match or grim silence.

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BIC to host Rosenberg Scholar-in-Residence

Elliot Sorkin, special to the WJN

Rabbi Jane Kanarek, Ph.D., will be Beth Israel Congregation's Rosenberg Scholar-in-Residence during the weekend of March 9 and 10. She is associate professor of Rabbinics at Hebrew College, where she teaches Talmud and halakhah, and supervises the year-in-Israel curriculum.

Rabbi Kanarek is the author of *Biblical Narrative and the Formation of Rabbinic Law* (Cambridge University Press, 2015) as well as the co-editor of *Learning to Read Talmud: What It Looks Like and How It Happens*. Her book manuscript, *Legalizing Genesis: Biblical Narrative and the Formation of Rabbinic Law*, is currently under review. In addition to her scholarly work, she is a member of the Rabbinical Assembly's Committee on Jewish Law and Standards.

On Friday, March 9, following a 6 p.m. Kabbalat Shabbat Service and a 6:45 p.m. Friday night dinner, Rabbi Kanarek will present "A Summons to Civility: Talmud and Civil Discourse." The quest for civil discourse, particularly between people with radically divergent perspectives, is a pressing contemporary American issue. In this session, she will examine the Talmud — its internal culture of argument and the multi-century culture of Talmud study—as models for the creation of a vision for civil discourse. This is an issue of vital importance for our nation and Rabbi Kanarek will explore how the Talmudic notion of debate can shed light on ways that we can address this issue today.

Rabbi Jane Kanarek, Ph.D.

On Saturday, March 10, the Shabbat morning service will begin at 9:30 a.m. and Rabbi Kanarek will deliver the D'var Torah, "Law as Meaning." She observes that it is a fact that law, and even more so Jewish law, is commonly thought of quite narrowly: as a list of do's and don'ts. But law, and *halakhah* in particular, can and should be thought of more expansively. Rabbi Kanarek believes that *halakhah* is a way that we make meaning of our worlds. In this d'var Torah, she will explore how the ancient rabbis derived law from biblical stories. Weaving together law and story, the rabbis created a model for how law can be a language for meaningful living. The service will be followed by a kiddush luncheon.

After the luncheon, Rabbi Kanarek will present "Nasty Questions: Talmudic Women Who Ask" Too often, everyone struggles to ask for what they want. In this session, Rabbi Kanarek will examine Talmudic tales about women who ask provocative questions. How can these ancient stories be resources for people today who claim the power that comes from asking difficult questions?

The Rosenberg Lecture Series is endowed through a generous contribution by Vic and Val Rosenberg in memory of Cantor Alfred and Alice Rosenberg.

Call the Beth Israel office at (734) 665-9897 or visit the Beth Israel website (www.bethisrael-aa.org,) for further information or to make reservations for the Friday night dinner. ■

Why social justice, with Ruth Messinger

Kelsey Robinette, special to the WJN

On Thursday, March 8, Ruth Messinger will give the 28th Annual David W. Belin Lecture in American Jewish Affairs. The lecture is titled, "From Amos to Heschel and Beyond: A Personal Reflection on Social Justice as an Inherent Part of Judaism Past, Present and Future" and will begin at 7 p.m. The event, which will take place at Forum Hall of Palmer Commons (100 Washtenaw Ave.), will begin with a reception at 6:30 p.m. and is free and open to the public.

Ruth Messinger

Before Messinger became the CEO of American Jewish World Service (AJWS), a position she held for 18 years, she was a New York City elected official for two decades. She remarked on her early career as a politician, "Politics helps you prepare to do anything of use in the world because it schools you in the values of relationships, listening and persistence." Considering the current political climate, she advises politicians working on social justice policies, "This is what they were elected to do, so they need to be true to the values of democracy, of Torah and of human rights and they need to be willing to run more risks than most of them are."

She currently works as the AJWS Global Ambassador, as well as the Finkelstein Institute Social Justice Fellow at the Jewish Theological Seminar of America, and the Social Justice Activist-in-Residence at the Manhattan Jewish Community Center. In all of her positions, Messinger engages rabbis, faith leaders and community change agents to work collaboratively and speak out and take action for justice. She observed that the most difficult part of her current position is "keeping up with the new wave of interest in activism and helping people do it in ways that are maximally productive and minimally conducive to burnout."

During this year's Belin lecture, Messinger will reflect on her personal experience as a Jew

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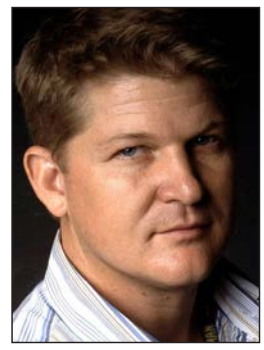
Special Sunday Brunch - 11:00- 3

Knight-Wallace Fellow sheds light on mental health shadows

Clara Silver, special to the WJN

The Jewish Community Center of Greater Ann Arbor will host a University of Michigan Knight-Wallace Journalism Fellow on Wednesday, March 21, at 7 p.m. Journalist and filmmaker John Pendygraft, of the *Tampa Bay Times*, will present "In Florida Shadows," exploring the mental health crisis using Florida as the lens. During this presentation Pendygraft will present information on the mental health system in addition to excerpts from his Emmy and Pulitzer Prize winning documentary *Insane. Invisible. In Danger,* as well as from his newest documentary *Out of Sight. Out of Mind.* These documentaries address the escalating violence and neglect in Florida mental hospitals and their relationships to the criminal justice system.



John Pendygraft

According to Pendygraft's research, Florida spends less per capita on mental health than any other state. Years of neglect and deep budget cuts transformed state institutions into treacherous warehouses. Aaron Richardson, Sr. knows this better than anyone. His schizophrenic son, Junior, was arrested in Palm Beach during his first psychotic break. 1,060 days, seven physical attacks, and six institutions later, Junior was blind and deaf from gross neglect. In Pendygraft's documentary, *Out of Sight. Out of Mind*, Junior's father leads us on a journey to answer a simple question: "How does this happen in America?" To answer that question, Pendygraft will explore a history of the deinstitutionalization of mental health and a legacy of conservative Florida politics.

For his Knight-Wallace Fellowship, Pendygraft is studying how journalism and academia can partner to produce publically beneficial work, and is exploring partnerships between legacy print organizations and feature film companies. He has received national awards for feature writing, video, and still photography from the American Society of News Editors, Society of Professional Journalists, Scripps Howard, National Headliner Awards, and Pictures of the Year International. His documentary revealing escalating violence and neglect in Florida mental hospitals was included in the winning entry for the 2016 Pulitzer Prize for Investigative Reporting.

Pendygraft was born and raised in El Paso, Texas. After receiving a B.A. in anthropology from the University of Texas at Austin, he interned at the *St. Petersburg Times* (now the *Tampa Bay Times*) and the *Cedar Rapids Gazette* in Iowa. He worked as a crisis counselor in a Baker Act unit for two years before taking a staff photographer job at the *Baton Rouge Morning Advocate*. In 1997 he joined the staff at the *Tampa Bay Times*, where he still works today.

This presentation is hosted by the Jewish Cultural Arts and Education department of the JCC, and is free and open to the public. The material is intended for mature audiences, and some may find the content disturbing. For more information about this and other cultural arts events, visit jccannarbor.org or contact Karen Freedland, Jewish cultural arts and education director, by calling (734) 971-0990 or emailing karenfreedland@jccannarbor.org. ■

Ruth Messinger, continued from page 1

in America over the last 75 years with an understanding of what she calls social justice Judaism. Where in our texts do we find stories about justice and exhortations to be just? What is meant by social justice in this context and how has it been differently interpreted throughout the Torah and throughout our history? This lecture will not claim to be the definitive treatment of this issue, but rather to constitute one woman's journey, summarizing at least some of what she has learned and done and what she thinks needs to be done now. When asked what she wants people to walk away from this lecture with, Messinger explained, "An understanding of some of the reasons for working for social justice—both Jewish and secular. An understanding of the importance of story. An understanding of the importance of acting for justice and of the value of persistence." ■

Limmud, continued from page 1

Stephanie Siegmund, an associate professor of history and director of the Jewish Gender and Women's Studies program at the Jewish Theological Seminary, will talk about the Jews of Italy, and Hanan Harchol, a filmmaker, animator and musician, will present his entertaining and moving short films on Jewish values. Harchol's visit is sponsored by the Covenant Foundation. Alex Israel from the Pardes Institute will present on Cain and Abel and the origins of violence, as well as a session on *matzah* and the nature of rapid transitions.

In addition to the Sunday event, Limmud Michigan and The Well will also co-host an evening with Hanan Harchol on Saturday, March 10, from 7:15 to 9:30 p.m. at The Office Coffee House, 402 S. Lafayette, Royal Oak. This event is free and open to all.

Limmud Michigan sponsors include the Frankel Center for Judaic Studies at the University of Michigan, the Jewish Community Center's FedEd program, the Cohn-Haddow Center for Judaic Studies at Wayne State University, Hillel of Metro Detroit and Michigan Hillel. Major donors include the Farber Family Foundation; the William Davidson Foundation; and Barbara and Dr. Edward Klarman.

Hazon, which works to create sustainable communities, is once again partnering with Limmud to reduce the impact on the environment by emphasizing recycling and composting of materials and donating leftover food.

Program details and photos from past years' events, as well as registration, parking and childcare information are available at www.limmudmichigan.org. ■

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Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

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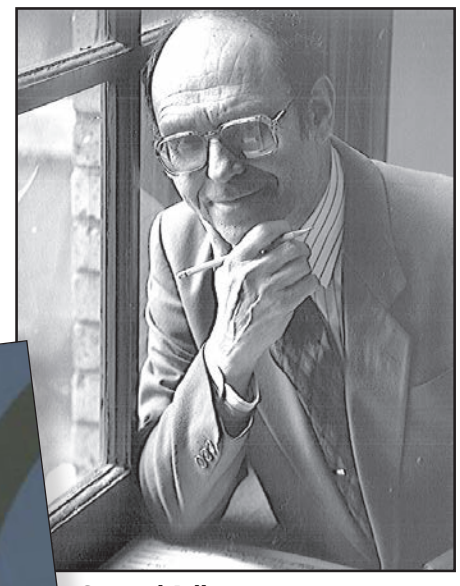
Temple Beth Emeth to host composer Samuel Adler as Scholar-in-Residence

Simone Yehuda, special to the WJN

Temple Beth Emeth will have the honor of hosting the renowned classical composer Samuel Adler as Scholar-in-Residence the weekend of Friday, April 6, and Saturday, April 7 in celebration of his 90th birthday.

Cantor Regina Lambert-Hayut will include the music of Adler in the liturgy of the Erev Shabbat Service on Friday April 6 at 7:30 p.m. Adler will speak about his journey through life with Jewish music. On Saturday evening, he will speak about his book, *Building Bridges with Music*, followed by a concert of his secular music.

Adler is unique among established mainstream American composers whose Jewish identities have played a formative part in their work. He was born in 1928 in Mannheim, Germany to Selma and Cantor Hugo Adler, who also was a composer. The family fled to the United States in 1939, where his father became the cantor of Temple Emanuel in Worcester, Massachusetts. Adler earned degrees from Boston University and Harvard University. He studied with many notable musicians, including Aaron Copland, Paul Hindemith, Walter Piston, and Randall Thompson, as well as conducting with Serge Koussevitzky at Tanglewood.



Samuel Adler

While serving in the United States Army (1950–1952), Adler founded and conducted the Seventh Army Symphony Orchestra. Because of the orchestra's great psychological and musical impact on European culture, he was awarded a special Army Citation for Distinguished Service.

He served as music director at Temple Emanu-El in Dallas, Texas, and also taught at the University of North Texas from 1953 to 1966. Between 1966 and 1995, Adler served as professor of composition at the Eastman School of Music, and from 1997 to 2017 was a member of Julliard's Composition Faculty. He has given master classes and workshops at over 300 universities worldwide and, in the summers, has taught at major music festivals in the US, France, Germany, Israel, Spain, Austria, Poland, South America, and Korea.

Adler is the author of *Choral Conducting* (1971, 1985), *Sight Singing* (1979, 1997), *The Study of Orchestration* (1982, 1989, 2001, 2016); and *Building Bridges with Music: Stories of a Composer's Life* (2017). His awards include such prizes as a Guggenheim Fellowship (1984–85) and a MacDowell Fellowship (1954-1963). He became a member of the American Academy of Arts and Letters in 2001, and received the Charles Ives Award and the Aaron Copland Award by ASCAP for Lifetime Achievement in Music in 2003. In 2008, he was inducted into the American Classical Music Hall of Fame.

Adler's catalogue includes over 400 published works in all media, including five operas, six symphonies, ten string quartets, at least eleven concerti (organ, piano, violin, viola or clarinet, cello, flute, guitar, saxophone quartet, woodwind quintet); shorter works for orchestra; pieces for wind ensemble and band; chamber music, choral music; and songs.

The Friday evening service will include musical participants Kol HaLev, the adult volunteer choir of Temple Beth Emeth; Cantor Emerita Annie Rose; and accompanist Ray McLellan. Adler will speak about his "Journey in Life with Jewish Music." An oneg will follow the service. All are invited.

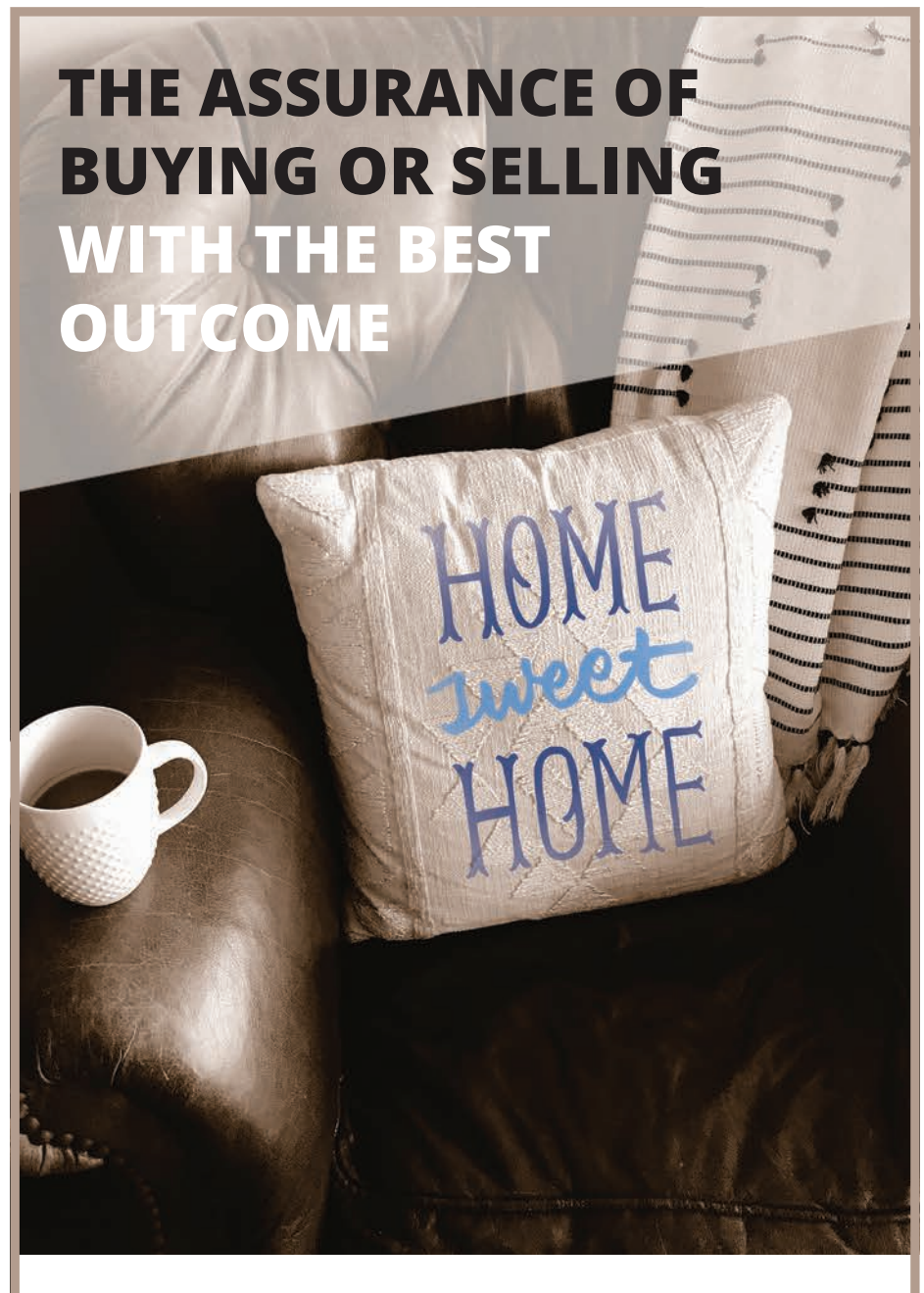
Saturday April 7 schedule of events:

- 8:30–9:45 a.m., Torah study with Adler.
- 6:15–7 p.m., Wine and Cheese Reception for advance ticket holders.
- 7–7:45 p.m., Pre-concert conversation between Adler and his nephew, Richard Aaron, Professor of Cello at the University of Michigan.
- 8 p.m., Concert of Music by Samuel Adler.

Dessert Reception following the concert in celebration of Adler's 90th birthday.

The Saturday evening concert will begin with Havdalah sung by Kol HaLev, followed by secular instrumental music. Soloists will include Cantor Rachel Gottlieb Kalmowitz, Temple Beth El of Bloomfield Hills; Freda Herseth, professor of voice at the University of Michigan; and Ray McLellan, organist. Also performing are graduate students from the University of Michigan School of Music, Theater and Dance: cellists Leo Singer, Caroline Kim, and Richard Narroway; and the Ivalas Quartet, (Anita Dumar, violin; Reuben Kebede, violin; Caleb Georges, viola; and Pedro Sánchez, cello).

Tickets are $18 ($10 for students), and will be sold in advance on the Temple Beth Emeth website: www.templebethemeth.org. Tickets will also be available at the door. Advance Ticket Sales will include the Wine and Cheese reception. For questions and additional information, contact the TBE office at (734) 665-4744 or cantorhayut@templebethemeth.org.■



Motoring around Metro Detroit's Jewish community

Ali Duhan, special to the WJN

On Friday January 26, 2018, the first year students from University of Michigan School of Social Work's Jewish Communal Leadership Program along with their advisor, Dr. Karla Goldman, and a masters degree in Judaic Studies student, went on an adventure across many of the Jewish organizations that make up Metro Detroit. During the fall semester, the same group had gone on two other site visits, one to visit downtown Detroit's Jewish community, as well as one day devoted to the Metro Detroit Federation.Over the course of the day, students were able to gain a fuller picture of the makeup of the Detroit Jewish community both today and throughout its history. As many are outsiders to the Detroit Jewish community, the students were interested in the Detroit Jewish community's rich history as well as its interconnectedness. The students had learned some about this interconnectedness when meeting with the Metro Detroit Federation, where they learned about the Federation's allocations process for Jewish organizations. All of the organizations in Metro Detroit are so interconnected through both their mission and the funds that they receive in order to carry out their mission. It was also interesting to be able to access so many different Jewish organizations, doing so many different things, all from West Maple Road.

First year students Ali Duhan and Emily Cloch explore the rock wall at the Friendship Circle on their tour of Metro Detroit organizations.

The site visit day started at 8 a.m. at Jewish Family Services (JFS) of Metro Detroit. The CEO, Perry Oren, graciously provided bagels and coffee for the students, along with over an hour of his time. They chatted about the history of JFS and how its mission has changed over time in order to fit the changing demographics of the community.

From JFS, the students headed across the street to Friendship Circle. This was a highlight of the day. Not only does Friendship Circle do amazing work for the community, serving children with disabilities and providing them a safe space to play, but it also is just the most incredible space. The first floor is full of different types of sensory rooms that children can play in, there is everything from a ball pit to climbing wall, and even a white noise room. Downstairs there is an entire city designed with kids with special needs in mind. It has everything that would typically be found in a city all designed to get children comfortable interacting in settings such as the doctor's office and a hair salon.

After everyone had gotten over their excitement for Friendship Circle, they headed to the Frankel Jewish Academy (FJA). After taking a tour of the facilities, everyone sat down with two UM Social Work/Drachler alumni, Lisa Gilan, director of admissions, along with Seth Korelitz, the director of Judaic studies. Unfortunately, they only had a short time for questions, most of which centered around what their education plan looks like for students coming in with varying levels of Judaic knowledge. As the Frankel Jewish Academy is located in the Metro Detroit JCC, it was a short commute downstairs to meet with Jeff Lasday, COO of the JCC. Here is where the different pieces of the students' experiences across Jewish Metro Detroit began to fit together. The JCC sits, it seems, at the center of the Metro Detroit Jewish community. It is located in a densely Jewish area and provides services and programs for all aspects of life. The JCC is going through a process of rebranding which was interesting to hear about.

The last organization the students stopped by also shared a campus with the JCC and the JFA; it was the Jewish Senior Life (JSL). The JCLP group met with the CEO of JSL, Nancy Siegel Heinrich and JCLP alum Mariel Schwartz at the Fleischman Residence. JSL is a wonderful facility that is doing a lot of amazing things for the aging Jewish population of Metro Detroit. Finally it was time for lunch, at the Soul Café with Heidi Budaj, the Michigan regional director of the Anti-Defamation League (ADL). First of all, Soul Café is really cool! It is a restaurant as well as an art space, with working studios in the back. Second of all, the food is delicious! Budajwas interesting to talk with; she gave everyone a very comprehensive overview of what the ADL does in Michigan, so comprehensive in fact that she was unable to eat her own lunch due to all of the information she wanted to convey.

Across the Metro Detroit Jewish community there seems to be sense of interconnectedness. At every organization that the students visited, it was noted over and over again how much the community works together and how unique the Jewish community of Detroit is. ■

Ali Duhan is a first year JCLP student interning at NCJW and studying management with a concentration in Community and Social Systems.

JCLP offers a communal conversation with Aurora Levins-Morales

Jacob Ehrlich, Alana Goldstein, and Leah Josephson, special to the WJN

Jewish Communal Leadership Program will host Dr. Aurora Levins-Morales for a communal conversation entitled "Healing Ourselves, Healing the World: A weekend of stories for liberation with Aurora Levins-Morales." The weekend festivities will begin on March 24 from 7:30–9:30 p.m. at the University of Michigan Museum of Art (525 S. State St.,). This event will include a poetry reading from Levins-Morales, followed by a Havdalah service. Desserts and refreshments will be served. The next afternoon on March 25, at 1 p.m., Levins-Morales will lead an interactive workshop at the Michigan Union (530 S. State St., Ann Arbor). At this workshop, substantial appetizers will be served as participants explore their own avenues of healing through storytelling.

Aurora Levins-Morales

Dr. Levins-Morales is a prolific artist, historian, and activist in the field of Latina feminism, ecological justice, and disability justice. She says on her website, "I wildcraft the details of the world, of history, of people's lives, and concentrate them through art in order to shift consciousness, to change how we think about ourselves, each other, and the world." Through her poetry and her workshop, she plans to use storytelling to help participants heal others and themselves through the consciousness shifting.

Dr. Levins-Morales is a homeopathic activist. She also calls herself a writer, an artist, and a historian. But, according to her, "The title of the moment doesn't matter. What matters is whether I'm effectively opening up new possibilities, making and revealing connections, [and] building relationships." The poetry reading will weave together her many titles and the worlds of history, ecology, and activism with Dr. Levins-Morales' experiences as a Puerto Rican Jewish woman living with disabilities. The next day, the workshop will prompt workshop participants to explore the stories they carry within themselves and those they share with others. It will also explore how individual and collective stories can be used to promote healing on the individual, communal, and world level.

Karla Goldman, director of the Jewish Communal Leadership Program, states, "Every year the JCLP graduating students present a public program through which they extend their learning and sense of Jewish communal possibility to broader home communities in Ann Arbor and Southeast Michigan. I am excited by their hard work this year to create a Communal Conversation that will invite participants from an array of local communities to join poet Aurora Levins-Morales in exploring what the Jewish lens of "repair" can add to the work toward liberation for all of us." The second-year students in the Jewish Communal Leadership Program look forward to applying what Goldman has taught over the last two years to create a meaningful weekend of events that individuals will not only enjoy, but leave with newfound knowledge, understanding, and a sense of community.

A friendly reminder to all who will participate in this weekend: all events will be scent-free, so do not wear perfume, deodorant, or any scented oils to the events. To RSVP, or if you have any additional questions, comments, or concerns, contact Paige Walker at vpwalker@umich.edu. ■

Jacob Ehrlich, Alana Goldstein, and Leah Josephson are second-year students in the Jewish Communal Leadership Program, concentrating in both interpersonal practice and management of human services

Anita Norich's brilliance and vitality will be missed

by Julian Levinson

Tikva Frymer-Kensky Collegiate Professor Anita Norich will be retiring from the University of Michigan after this semester. The Frankel Center for Judaic Studies and Department of English Language and Literature invites the community to a celebration of Norich's scholarly contributions on March 21, at 1 p.m., in Rackham Assembly Hall. Bringing together colleagues as well as former and current students of Norich, this symposium reflects Norich's influence and inspiration, while also suggesting directions that her scholarly legacy may take in future.

Anita Norich

I first met Anita Norich on the shelves of an academic press bookstore during an extended layover in Houston. I was a young graduate student trying to organize my ideas about modern Jewish literature, and here was a title that demanded my attention: *The Homeless Imagination in the Fiction of Israel Joshua Singer*. What? A whole book dedicated to I. B.'s brother? Who was this I. J. and who was this A. Norich who had devoted so much time to him? That book showed me, as all of her dazzling scholarship has, what a serious Jewish literary criticism could and should look like. It was subtly argued, impeccably researched, wholly unapologetic, and sharply attuned to the multiple contexts shaping modern Jewish culture: literary, political, religious, geographical, and, of course, linguistic.

When I joined the Michigan faculty in 2000, Anita moved from being a key reference on my reading lists to my closest colleague and mentor, and a dear friend. I soon discovered that Anita had schooled the entire English department quite thoroughly in the nuances of Yiddish modernism. Here was a rambling assortment of midwestern Shakespeareans and post-structuralists with a keen appreciation for Yankev Glatshteyn. How easy it was, given Anita's presence, to introduce myself to my colleagues as a Jewish Americanist. Indeed, I have been continually impressed by Anita's ability to communicate with non-specialists, even with those whose awareness of Jewish culture may go no further than a few stereotypes. Where some in her position might leave Yiddish or Hebrew words untranslated or forget to explain historical figures and movements in Jewish life, Anita never makes anybody feel like an outsider (translation is, after all, one of her areas of expertise). She is keenly aware of her audience, which helps explain why everybody feels like an insider when she begins talking.

Having soon recognized what her students all knew—that Anita is a virtuoso in the classroom—I naturally turned to her for advice about teaching. After visiting one of my classes, she offered a critique that I still bear in mind whenever I teach. Each time I

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Save the dates: Celebrate Israel's 70th year

Eileen Freed, special to the WJN

Seventy years ago, the State of Israel was established, and the Ann Arbor Jewish community is planning a series of programs and events to mark this significant milestone for the Jewish people.

An Israel@70 task force, comprised of representatives from congregations and organizations as well as the local Israeli community, is developing a range of activities for people of all ages and interests to begin this April and continue throughout the year into 2019.

The year of programming kicks off Tuesday, April 10, with Falafel and Film — a presentation of *Israeli Love Story* and a falafel dinner at the Michigan Theater. The film is being presented by the Jewish Community Center of Greater Ann Arbor in partnership with Jewish Federation of Greater Ann Arbor and is a culmination of the JCC's year of Israel Center programming (funded by a Federation Impact Fund grant) as well as a taste of the JCC's upcoming Jewish Film Festival. *Israeli Love Story* is based on the true story of a young woman from Moshav Nahalal, Ann Arbor's Partnership2Gether community, and the son of Israel's second president in the years leading up to Israel's independence. For more information, contact Karen Freedland [karenfreedland@jccannarbor.org, (734) 971-0990].

Ann Arbor's annual Erev Yom Hazikaron (Israel's Memorial Day) commemoration, hosted by Beth Israel Congregation, will take place the following week, on Tuesday, April 17, at BIC. In its tenth year, this important communal event is a meaningful memorial for soldiers and civilians who died in defense of the State of Israel and in terror attacks. For more information or to get involved in this year's ceremony, contact Sarah Klein at sklein@bethisrael-aa.org, or (734) 665-9897.

One of the most powerful aspects of Israel's Yom Ha'atzmaut observances is the rapid transition from remembrance to celebration. What better way is there to celebrate Israel's "special birthday" than with a birthday bash and dance party? The Jewish Federation, in partnership with the JCC, invites the community to join together Wednesday evening, April 18, for Yom Ha'atzmaut festivities featuring The Holy Band, a group of four Israeli performers from the world of television, theater and music — who happen to be good friends — who have joined forces for Israel's 70th to share their Israel through music, friendship, enthusiasm and energy. The evening will include music, food, dancing and celebration — more details to follow.

Several local congregations are participating in the first ever Israel Shabbat April 20–21. Each *kehillah* (congregation) will determine how to bring Israel and Yom Ha'atzmaut to their Shabbat observances.

The Celebrate Israel Family Festival returns Sunday, June 3, at the JCC. Celebrate Israel is coordinated by the Jewish Federation in partnership with the JCC and all local Jewish communal organizations. It is a wonderful opportunity for people of all ages to gather together to experience a range of interactive activities celebrating Israeli culture, society, arts, and innovation. To get involved or for more information, contact Claudia Halpern at claudia@jewishannarbor.org, or (734) 677-0100.

Other Southeast Michigan area Israel@70 events include the Jewish Federation of Metro Detroit's (JFMD) Jewish Heritage Day — with a focus on Israel — at Comerica Park on April 15 (Tigers v Yankees). JFMD is also taking the lead on a major Israel@70 celebration to take place Sunday, June 20, on the Detroit RiverWalk.

In the coming months, the Israel@70 task force will continue to develop a rich menu of innovative Israel-related programs to engage all the senses and people of all ages.

For more information about upcoming Israel@70 events or to get involved in planning additional programs, contact Claudia Halpern.■

Israel@70 Events

April 10, 6 p.m.
Falafel and Film, Israeli Love Story, Michigan Theater

April 15
Jewish Heritage Day at Comerica Park

April 17, 7 p.m.
Erev Yom Hazikaron Commemoration, Beth Israel Congregation

April 18
Erev Yom Ha'atzmaut Celebration, JCC

April 20–21
Israel Shabbat

May 11–16
JCC Jewish Film Festival

June 3
Celebrate Israel Family Festival, JCC

June 20
Israel@70 Celebrate at RiverDays, Detroit RiverWalk

Frankel Center, continued from page 4

posed a question to the class, she noticed, I would rephrase the question in slightly different language several times, until somebody finally answered. "Instead, ask *one good question*," she told me, "and give the students time to ponder it in." Thus is her pedagogy marked by deep faith in the learning process—and her advice here as always was incisive, well-honed, and eminently practical.

I have been continually amazed by Anita's brilliance and versatility, while being moved by her uproarious sense of humor and generosity. An example of the latter that I can't help but mention here: When my father died, my wife and I were busy taking care of our newborn twins, and in no position to hold a *shiva* (Jewish mourning ritual). Anita assured me that such things are important, and she opened her home to me. What would I have done without a space to mourn with friends and colleagues? How would I have honored my father's memory? Anita's generosity in this case was matched by her deep wisdom, which has enriched me as it has so many at Michigan and far, far beyond. ■

LSA JEAN & SAMUEL FRANKEL CENTER FOR JUDAIC STUDIES
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FRANKEL EVENTS
March 2018

United States Library of Congress

28th David W. Belin Lecture in American Jewish Affairs: From Amos to Heschel and Beyond
A Personal Reflection on Social Justice as an Inherent Part of Judaism Past, Present and Future
March 8, 6:30 pm
Reception, 7:00 pm lecture
Ruth Mesinger, American Jewish World Services
Forum Hall, Palmer Commons, 100 Washtenaw Ave.

Yael Bartana, Inferno, 2013, video still, courtesy of Petzel Gallery, New York; Annet Gelink Gallery, Amsterdam; and Sommer Contemporary Art, Tel Aviv

Visualizing Jewish Materialities
March 20, 4:00 pm
Yael Bartana
Room 3100, North Quad, 105 S. State St.

Credit: D.C. Goings

Modern Jewish Literature Symposium
March 21, 1:00 pm
Deborah Dash Moore, Yael Kenan, Chana Kronfeld, Mikhail Krutikov, Josh Lambert, Marjorie Levinson, Julian Levinson, Maren Linett, Nadav Linial, Rachel Neis
Fourth Floor Assembly Hall, Rackham Graduate School, 615 E. Washginton St.

Beyond the Book: Authenticating the Profane
March 27, 4:00 PM
Hindy Najman, University of Oxford
Room 2022, 202 S. Thayer St.

All events are free and open to the public. If you have a disability that requires a reasonable accommodation, please call at least two weeks prior to the event.

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You and your family are invited to the annual

Jewish Cultural Society Community 2nd Seder!

Date: Saturday, March 31, 2018
Time: 6:00 p.m.
Place: Jewish Community Center

Suggested Donation for Nonmembers of JCS:
$15/person; $50/family of 4.
(Members of JCS are free.)

Registration is required:
www.jewishculturalsociety.org
or 734-975-9872

Please bring a nut-free, vegetarian, kosher-for-Passover dish to share.

The Jewish Cultural Society is a full-service, secular, humanistic Jewish community welcoming everyone to share in the traditions, history, culture and values of the Jewish people. Julie Gales is the Madrikha. The JCS Sunday School welcomes students through seventh grade and has an outstanding B'nai Mitzvah Program.

TBE'S COMMUNITY

SEDER

TUESDAY, APRIL 3
6 PM

Catered in-house by TBE's own Caring Community Cooks & Bakers.

MENU

– Matzoh Ball Soup & Crudite Platter –
– Choice of Roasted Chicken or Salmon –
w/ potatoes & vegetables
– Quinoa Stuffed Squash (V) –
(vegan option must be reserved in advance,
the rest of the meal will be served family-style).

DESSERT

– Apricot Macaroons & Flourless Chocolate Cake –

TICKET PRICES

Adults $36 – Students $18
Children Ages 6 and under free if eating with an adult.

Community Tickets Available Starting Monday, March 12,
at www.templebethemeth.org.

Third Thursday @ the J explores historic buildings and music

Rachael Hoffenblum, special to the WJN

The monthly Third Thursday @ the J lunch and learn program for March aims to answer the question, "Who ensures that Ann Arbor's many beautiful historic buildings stay in good repair?" Ron Koenig and Terri Sibo-Koenig of Building Arts & Conservation, located in Saline, will present on Thursday, March 15, at noon to discuss the unique challenges that accompany repairing historic buildings, as well as their recent projects in both Ann Arbor and Detroit during their talk, "Unique Challenges of Preserving Historic Buildings." The couple was recently featured in WEMU's "Hidden in Plain Sight" radio program.

Ron Koenig and Terri Sibo-Koenig

The Town Band ensemble of the Washtenaw Community Concert Band will present at the April 19, Third Thursday @ the J. Established in 2010, the Town Band is a 20-piece ensemble that focuses on music from 1880–1920 and play in period dress. Conductor Jerry Robbins will first discuss the history of town bands in America, and then lead the ensemble in a performance of selected musical pieces.

Jerry Robbins

All Third Thursday @ the J presentations are free of charge and open to the public. Advance registration is appreciated by visiting jccannarbor.org or calling (734) 971-0990. Participants are welcome to bring their own dairy, nut-free lunch or purchase a lunch from the J's Lunch Café. The Lunch Café menu is catered by local chef Karan Balmer and is available at jccannarbor.org. For those who wish to purchase lunch, all lunches must be reserved at least one day in advance. To learn more about Third Thursday at the J or the weekly Tuesday/Thursday Lunch Café, contact Rachael Hoffenblum, adult program coordinator, at rachaelhoffenblum@jccannarbor.org or (734) 971-0990. ■

First tasting of recipes for upcoming JFS cookbook

Laurie Cohen, special to the WJN

An Ethiopian feast was the first dinner prepared by Kerya and Betre Getahun for a small group of people as a preview of the recipes for the upcoming JFS cookbook, Recipe for Humanity. Kerya and Betre Getahun were resettled by JFS from Ethiopia and recently welcomed a sonc Betre works at JFS as a Refugee Services Case Manager. "The cookbook will feature 25 contributors who were resettled by JFS" said Fran Martin, chair of the cookbook committee and member of the Jewish Family Services board of directors. "The first dinner was fabulous and gave us a taste of favorite family recipes from Ethiopia. Several more dinners are being planned including Syrian, Iraqi and Russian cuisine," she said. All proceeds from the dinners support the cookbook project and Resettlement services at JFS.

The full color cookbook will feature 25 recipes from people who have been resettled by JFS over the 25 years since the founding of the agency. Committee members are in the process of interviewing a number of refugees from such countries as Syria, Iran, Kosovo, Iraq, and Russia. Each contributor will offer a favorite and/or memorable family recipe. The cookbook will also include a short biography for each person and preparation tips. The volunteer committee consists of area writers, cooks, editors and photographers.

To register for upcoming dinners, go to the JFS website at www.jfsannarbor.org or call (734) 769-0209. Pre-orders can be placed at JFS' 25th Anniversary Gala on May 6. Plans are in the works for a fall release party. ■

Gently used books and media needed for colossal book collection

Laurie Cohen, special to the WJN

Jewish Family Services, Hebrew Day School, the Jewish Community Center of Greater Ann Arbor, and Jewish Federation of Greater Ann Arbor have teamed up to collect books and media for Bookstock. There will be a colossal book collection drive at the JCC on Sunday, March 4 from 11 a.m. to 1 p.m. Bookstock is a used book and media sale "supporting the need to read."

Bookstock, Used Book & Media Sale, is a community service project through which donations of books and media continue to provide enjoyment and knowledge. Proceeds from the sale support education and literacy projects in the Ann Arbor and Detroit metropolitan areas. The entire process of collecting and sorting gently used books and media, organizing and staffing the sale is 100% volunteer driven. All leftover books from Bookstock are donated to non-profits and charities in the community.

The Bookstock sale on Sunday, April 22, at Laurel Park Place in Livonia is looking for volunteers from the Ann Arbor area. For more information, go to www.jfsannarbor.org or call (734) 769-0209. ■

Connect. Ignite. Inspire. It's what you make possible

by Eileen Freed, interim executive director, Jewish Federation of Greater Ann Arbor

Connect. Ignite. Inspire. You may have seen these words on the Jewish Federation of Greater Ann Arbor's pull-up banner at the JCC or in our campaign mailings and advertisements. These words are not simply a tag line or a slogan — connecting, igniting and inspiring are what you make possible through your pledge to the Federation's 2018 Annual Campaign.

Connect

With your support, our community connects with partners in Ann Arbor and around the world to help those in need and to work for social justice. You help us create connections with Israel and Jews around the world.Closer to home, your gift fosters cross-communal and intergenerational relationships within the Ann Arbor community.

We collaborate with Jewish Family Services to provide emergency financial assistance and summer camp scholarships and support their work in caring for seniors, providing crisis case management and conducting crucial social services on behalf of and for our community.

Likewise, through our overseas partners, including the Jewish Agency for Israel (JAFI), the Joint Distribution Committee (JDC) and Leket-Israel, you provide critical support for some of the Jewish people's most vulnerable. You help elderly impoverished Jews in the former Soviet Union who get essential — literally lifesaving — homecare visits, and you ensure that people of all backgrounds in Israel facing food insecurity receive fresh fruits and vegetables and hot meals.

This year, on the occasion of Israel's 70th birthday, we join together in recognition and celebration through a series of activities and programs developed and implemented by Israeli and American members of the all our local Jewish communal organizations and congregations.

This May, 26 women from Ann Arbor will travel together to Israel to connect with women from our partner community, Moshav Nahalal, as part of the first ever Ann Arbor/Nahalal Women's Experience. The shared experiences and relationships built will surely be a catalyst for exciting new energy and ideas to shape and sustain a vibrant Jewish future in Ann Arbor.

Ignite

Your commitment to the community is the spark that awakens identities and fosters Jewish communal life.

Because of you, Federation is able to support our strong Jewish Community Center (JCC) that, through its range of programs, enhances Jewish identity and culture in the community. The JCC's PJ Library, Early Childhood Center and other youth and family programs, including Camp Raanana, ignite interest in Jewish learning and traditions from the earliest age.

Your support provides Shabbat meals and Jewish programming to UM and EMU students at Hillel and Chabad House, and gives the gift of a Birthright trip to Israel. These experiences provide college students the spark to connect with their heritage at a crucial moment in their development as Jewish adults.

Through the Jewish Educators Council, you enable teachers at the Hebrew Day School and our local congregations to learn from experts in the field to help them better provide meaningful, holistic and inspirational educational experiences to ignite a lifetime love of Jewish learning in their students.

Inspire

Your commitment provides the inspiration for the next generation of Jewish leaders here and around the world.

In Ann Arbor, your support of Jewish summer camp and Israel program scholarships enables Jewish youth and teens to develop deep Jewish connections and leadership skills that will benefit the community in years to come.

> ***Your commitment to the community is the spark that awakens identities and fosters Jewish communal life.***

The Ann Arbor/Nahalal Student Exchange has enabled over 150 teens from the two communities to better understand their Jewish identities and, in a very practical way, to connect to the concept of Jewish peoplehood.

In Israel and around the world, JAFI and JDC are working to develop the next cadre of world Jewish leaders by offering service experiences in both Jewish and non-Jewish communities throughout the globe. They bring their new-found capabilities back to their home countries to help foster Jewish communal life across the globe. You make that possible.

No gift touches more lives.

This small snapshot is merely an inkling of how your support of the community through the Federation Annual Campaign touches and transforms the lives of people in Ann Arbor and around the globe.

And, with your help, we can do so much more. We can develop new engagement programs for empty nesters, young adults and others seeking meaningful connections and involvement. We can provide leadership development opportunities for volunteers and professionals enabling them to serve our community even more successfully. We can work together to create an even more welcoming, inclusive and connected community.

The Federation's Annual Campaign is how we, as a community, take care of the needs of the Jewish people and build, foster and sustain vibrant Jewish life — together, we are powerful.

We invite you to join us in this effort. If you have not yet had the opportunity to make your pledge, contact Max Glick at max@jewishannarbor.org or (734) 677-0100, ext 228 or visit www.jewishannarbor.org.

Thank you for your role in helping connect.ignite.inspire our Jewish community. ■

Searching by the light of a candle

Rabbi Robert Dobrusin, special to the WJN

On the evening before the first seder, we perform the ritual of *bedikat hametz,* the search for leaven. After the house has been appropriately cleaned for Pesach, it is customary to take some pieces of bread or other leavened food and scatter them through the house. Then, with the help of a candle to light the area, the *hametz* is swept into a wooden spoon with a feather. In the morning, the leaven is burned and the house is considered ready for the holiday.

Rabbi Robert Dobrusin

In most homes, this is a symbolic ritual as the cleaning has already taken place and the crumbs of leaven are placed in order that the search be fruitful and the blessing for the ritual not be said in vain. It is a beautiful, sacred moment and one that is memorable especially for children experiencing the holiday.

But, in the Talmudic texts where we find the roots of the ritual, it was viewed not as a symbolic exercise but as an actual search for any crumb that might have been left behind. Even today, some see this ritual as an integral part of the actual cleaning of the home and the search is not concluded until it results in the finding of some unanticipated *hametz*.

One of the important questions regarding the ritual is why we would use a candle for the search. For us, the easiest answer is that we do it for the sake of tradition since the Talmud mandates that the search should be done by candlelight.

But, in the Talmud itself, there is a discussion as to why a candle was used instead of a torch that would light the area with more extensive light.

The answer in the traditional texts is that a candle is best for searching because it could be placed very close to darkened corners and cracks in a wall where leaven might be found.

But, in the course of giving this answer, another opinion is raised and then rejected and whenever this occurs in the Talmud, I believe we have to consider the rejected opinion seriously.

The Talmud cites a verse from the prophet Zephaniah that teaches that at the time of judgement, God will "search out the city of Jerusalem with candles." The text then warns us not to think that this means that God will only care about the "big sins," the ones that can easily be seen, but the "little sins" as well. The rabbis wanted to be sure that we don't think that searching by the light of a small candle means that God will purposefully only shine a dim light on the people who are being judged to make it easier for them to appear righteous. In that way, the rabbis are telling us not to imagine that using a candle for the search for *hametz* is to be seen as encouraging us to do a half-hearted search. We must truly be searching for leaven.

Many people view the cleaning of the hametz from the home as a metaphor for cleaning the impurities out of lives.

This is an important teaching, even for those of us who only view the "search for *hametz*" to be symbolic, looking only for the pieces of bread we put out and not using the candle to poke into remote corners of the house.

We are now halfway around the calendar from Rosh Hashana and Yom Kippur, the designated time for teshuvah, repentance, on our calendar. But, any time is the right time for repentance: consideration of the state of our lives. And, many people, in fact, view the cleaning of the *hametz* from the home as a metaphor for cleaning the impurities out of lives.

If we start from that premise, we can learn something critical from the lesson about the candle.

When we seek to examine our lives, we can't do it in a *pro forma* way. We have to be serious about the process of self-evaluation and we can't be satisfied with a cursory look at the "big picture." We have to be willing to examine the way in which the "small things" affect the quality of our lives. We have to hold a candle up into the out of the way corners of our lives and truly look for the unwanted pieces that, once removed or changed, will improve our lives.

It can't be a half-hearted effort. Improving our lives means paying attention to way we live our lives each moment of each day.

May this Pesach bring us great meaning as we commit ourselves to remembering the plight of those enslaved wherever they may be in this world. And may we seek to continue to seek ways to improve our lives every day of the year. ■

Purim — the cause of Haman's threat

Rabbi Aharon Goldstein, special to the WJN

Thursday, March 1, we celebrate the holiday of Purim. The Talmud asks what was the spiritual cause that brought about the terrible decree from Haman on the Jewish people — to destroy and wipe them out — "all the Jewish people, young and old, infants and women all in one day" — as it says in the Megillah of Esther. The Talmud then answers the question. The beginning of the Megillah tells a story of how Achashverosh made a big party to celebrate his anniversary and invited all of his subjects, including the Jewish people. The Midrash tells us that at this feast the Jewish people enthusiastically participated. They ate and enjoyed the non-kosher food of their non-Jewish host, thus transgressing the rules of Kashrut (keeping kosher). They benefitted from and very much enjoyed this banquet. This was the reason that God allowed the terrible decree to be imposed.

Rabbi Aharon Goldstein

However, the rabbis tell us, that it says in the Megillah, that Achashverosh served the wine and the food according to everyone's will. The Talmud explains that, everyone's will, means to everyone's satisfaction. The banquet was actually prepared to the satisfaction of Mordechai and Haman. This means that all of the demands that Mordechai had in order to make sure the feast would be kosher were respected. So actually, there were no prohibitions, as far as kosher concerns, for the Jews to partake in the banquet. Secondarily, even if the Jews did violate the rules of Kashrut, it isn't considered such a grave sin as to deserve annihilation. So we need a clarification here.

So to answer our questions we have to look into the manner in which the Talmud speaks about the Jewish people's participation in Achashverosh's feast. The Talmud doesn't ascribe guilt for merely participating in the feast, but it makes the point that they had benefit from it. So it's not a matter of the food but rather that there was benefit. If they had participated in the meal because they had to, for example, to show loyalty to the government, then it wouldn't have been considered as egregious a sin because there would have been an element of coercion in their participation. But actually they participated wholeheartedly. They took it as an honor and a status symbol — an indication that they had "arrived" (or assimilated) into Persian society. This is the crux of the sin — not the act of eating or attending but the sense of honor and genuine pleasure of being included in Persian society. Still, the decree of annihilation seems too harsh for simply feeling honor and pleasure in being invited to a party. Further clarification is needed.

If we do our best, God will do the rest. We are partners with God in bringing blessings into this world.

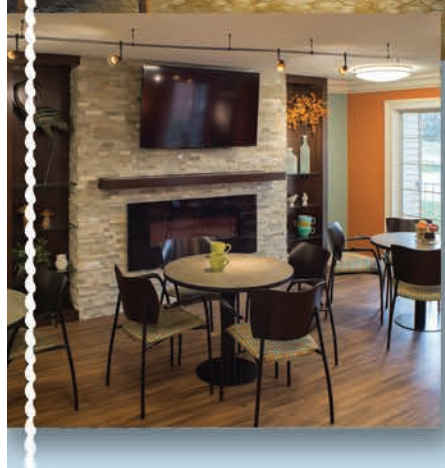
The Lubavitcher Rebbe offers the following explanation. The Midrash says that the Jewish people are compared to a single sheep surrounded by seventy wolves. The only way this one little lamb can survive is by having a good shepherd that will protect it from the seventy wolves. Similarly with the Jewish people and the seventy nations of the world. The way we survive is by relying on the protection of our shepherd — God. Just as a sheep cannot survive when surrounded by seventy wolves unless the shepherd is watching it, so too, the Jewish people. The only way we are able to survive millennia of being surrounded and pursued by hostile neighbors is due to the diligence of our good shepherd — our God. According to logic or the rules of nature, the Jews should have been eliminated long ago. It is miraculous that we still survive all these centuries of hostility. Even more miraculous is that Judaism, in many ways, is thriving today. This type of protection that the Jewish people have from God only works when the Jews depend on God and recognize that God is protecting them. If, God forbid, the Jews forget about this protection and rebel against God and instead give honor and loyalty to another nation's laws and culture over Jewish culture, then the miraculous protection from God is withdrawn and they put themselves under the laws of nature without divine protection. Once being subject solely to the laws of nature, there is no way that a single lamb can survive in an environment of seventy wolves.

So, now let's answer the previous question of why the Jewish people deserved to have the decree to be destroyed. The Talmud answers that it's because they had benefit from the feast of the wicked King Achashverosh. It's not that the Jews were being punished for not keeping Kosher. (As we said, that is not a reason for such a harsh penalty.) Rather, this was a consequence for substituting their loyalty, honor and recognition of sovereignty from God to Achashverosh and Persian society and culture. This resulted in the withdrawal of the miraculous protection of God and rendered the Jews subject to the laws of nature as a sheep surrounded by seventy wolves — the natural consequence is disaster — as the Jews discovered.

It's true that, according to Jewish law, one is not supposed to rely on miracles. God wants us to work through the channels of nature. For example, to make a living one has to go out and do something. One cannot sit around doing nothing and expect their livelihood to miraculously appear. However, the proper attitude is to give thanks to God for the livelihood as our effort is only half of the equation. The saying goes: If we do our best, God will do the rest. We are partners with God in bringing blessings into this world. This is what the Jews of Esther's time were lacking. When they were invited to the king's feast they felt so flattered that they forgot that their existence and survival depended on their loyalty to God. When they put their loyalty into the hands of Achashverosh they became vulnerable to the harsh laws of nature.

Here we can learn a general lesson in life for every Jew in their service to God. It's true that we have to take care of our physical selves according to the laws of nature. But, we have to recognize that we have both a body and a soul but the ultimate end is the eternal soul rather than the temporary body. So when we speak of having benefit from the physical world we mean forgetting about the soul and concentrating only on the body. In this case we lose our blessing from God and become vulnerable to the consequences of natural law. So we must realize that we have to work with the physical world but from the perspective of physicality being a potential channel for God's blessings in this world. If we do our part, everyone should have success, be safe and have the merit to greet Moshiach very soon. ■

It's good to be home



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Pledges to the 2018 Annual Campaign are payable by December 31, 2018

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Temple Beth Emeth March events

Nellie Stansbury, special to the WJN

Families with Young Children (FYC): Tot Shabbat Service

Fridays, March 2, 9, 16 and 30 5:45 p.m., TBE Sanctuary
5:45 p.m., Tot (0–5 year olds) Shabbat Services with Rabbi Whinston and Cantor Hayut
6:15 p.m. Dinner for Tot Shabbat | 6:45 p.m. Shira Service

All of your favorite songs led by TBE's tot team, Cantor Hayut and Rabbi Whinston.

Join in for macaroni and cheese, fish sticks, applesauce, and a salad bar immediately following the short service. Dinner is just $5 per person. Buy a punch card ahead of time for a discounted price. Punch cards are available in the TBE office.

Temple Beth Emeth

Step Up Shabbat for 1-5 grades

Fridays, March 2, 9, 16 and 30, 5:45 p.m., TBE Chapel

TBE's new Shabbat experience for children in first through fifth grades that will take place parallel to Tot Shabbat. Rotating services led by Rabbi Josh Whinston, Cantor Regina Lambert-Hayut and Rabbi Daniel Alter.

Shabbat Achat: One Community Shabbat

Friday, March 23, TBE Sanctuary, 6:30 p.m.
Dinner for Shabbat Achat, 6 p.m.

All ages are invited for One Shabbat, led by Rabbi Whinston and Cantor Hayut. We will hold Shabbat Achat on the fourth Friday of each month. Join in for macaroni and cheese, fish sticks, applesauce, and a salad bar immediately preceding the service. Dinner is just $5 per person. Buy a punch card ahead of time for a discounted price. Punch cards are available in the TBE office. Note the 6:30 p.m. start time for services on Shabbat Achat.

Weekly Lunch and Learn

Fridays, March 2, 9, 16, 23 and 30 TBE Adult Lounge, Noon

Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch.

Torah Study

Saturdays, March 3, 10 and 17, 8:50 a.m.

Join in for this weekly discussion of the Torah portion led by Rabbi Whinston.

Chapel Service

Saturday, March 31, 10 a.m., TBE Chapel

Join in for this Saturday Shabbat service, led by Rabbi Whinston or Cantor Hayut.

Caring Community Comfort Food: Meals in Times of Illness, Loss and Celebration

Sunday, March 4, 2 p.m.

Each month, volunteers will prepare meal components that will be frozen in the TBE kitchen. Volunteers are needed to purchase food (reimbursed by our Caring Community Fund), prepare meals, and make deliveries to congregants' homes as needed. To sign up, email Cantor Emerita Annie Rose, cantorannie@gmail.com.

Women's Torah Study

Mondays, March 12 and 26, 7 p.m.

An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org.

Shalom Gever/Jewish Karate

Fridays, March 2, 9, 16, 23 and 30, 4 p.m.

Register Today! | Health, Healing and Self-Defense

Try out this unique martial arts instruction including lessons in how to live a healthy lifestyle, be energetic, do well in school and learn anti-bullying self-defense. 12-week semesters for belt advancement. Drop-in when schedules permit. Enrollment is open for students and adults. Shalom Gever is taught by Rabbi Peter Gluck, 5th Degree Black Belt and martial arts instructor for 21 years. Contact the Temple Beth Emeth office at (734) 665-4744 or Rabbi Gluck, info@shalomgever.org, for more registration information.

Spirituality Book Club 2017-18

Tuesday, March 13, 7:30 p.m. and Thursday, March 15, noon

Led by Annie Rose, TBE's cantor emerita.

Join in for the new season of TBE's Spirituality Book Club. This year the group will be reading six books over the course of nine

months. Feel free to come to the Tuesday night sessions or the Thursday afternoon sessions. Registration is not required, but it is helpful to planning to know how many people may come: cantorannie@gmail.com.

WTBE Fiber Arts Group

Mondays, March 5 and 19, 7–9 p.m., Offsite

Anyone interested in Fiber Arts: knitting, crocheting, and crafts are welcome. Meet new people and have fun with the Women of TBE. This group will be contributing to the Israeli Peace quilt. All materials for the project provided by WTBE. Contact Bobbi Heilveil for details at (734) 276-5741 or bobbiheilveil@gmail.com. ■

New program at AARC: Ta-Shma

Patti F. Smith, special to the WJN

Rabbi Ora Nitkin-Kaner is launching a new learning and discussion series at the Ann Arbor Reconstructionist Congregation's Second Saturday services.

Rabbi Ora Nitkin-Kaner

Ta-Shma, a Talmudic phrase meaning "Come and Learn." For 2018, the focus of the series is "Revolution Hebrew: Eight Words to Transform Your World." The rabbi says, "This year, in addition to *Baruch* (which we learned about in January), we'll also be looking at the words *melech* (king), *olam* (world), *or* (light), Torah, *kadosh* (holy), *ahavah* (love), and *chet* (sin)."

She continues, "It's no secret that Jewish prayers are repetitive; during Shabbat services, key words come up again and again," says Rabbi Nitkin-Kaner. "Once we think we 'know' the meaning of a familiar word, it makes it that much easier to pass over it quickly and not reflect on how it resonates (or doesn't) with our experiences."

Rabbi Nitkin-Kaner shares that she loves etymology and that "Hebrew is particularly rich. Almost every Hebrew word is built on a 3-letter consonant root, or '*shoresh*,' in such a way that these roots contain ample room for linguistic playfulness, allusion, and exploration."

Ta-Shma will take place for the half hour prior to the usual second Saturday services at AARC with the service following immediately after. This series is designed to be a little interruption — to invite people to pause, and play, and make new connections and new meaning within Judaism.

As for future themes, the rabbi says, "The sky's the limit! I'm going to be asking for suggestions from community members so that I can be responsive to what people are hungry to learn." ■

March activities at Beth Israel

Elliot Sorkin, special to the WJN

Shabbat Limmud

Saturday, March 3, and 24, 9:30 a.m.

Adults are invited for Torah study over coffee and cake. The discussions, led by Rabbi Dobrusin, are informal, lively and participatory. The study begins with traditional texts and participants add their own thoughts on the Torah, Haftarah portion of the week, or other traditional texts.

Family Game Night

March 18 6 p.m.

Families with children ages six and up are invited to Beth Israel for dinner and a night of board games. Beth Israel is providing board games but participants are encouraged to bring their own games. The cost is $30 per family. For more information or to make reservations, email Sarah Klein at sklein@bethisrael-aa.org.

Tot Shabbat and Mini Minyan

Saturdays, March 10 and 24, 11:15 a.m.

Tot Shabbat is Beth Israel's special Shabbat morning program for preschoolers and their parents with songs, stories, and prayers, plus the Shabbat "Mystery Box." Tot Shabbat is led by Program Director Sarah Klein, and Davey Rosen, associate director of Michigan Hillel.

Mini-Minyan is Beth Israel's service for elementary school age children. The service includes Shabbat prayers and fun educational activities. Mini Minyan is led by Sarah Klein and Kayla Chinitz, a current University of Michigan student. For more information, contact Sarah Klein at sklein@bethisrael-aa.org.

Lunch and Learn

Wednesday, March 7, 14, 21 and 28, Noon

Rabbi Robert Dobrusin will lead informal discussions on current topics. Participants are invited to bring a dairy lunch. Beverages and snacks will be provided.

Adult Social Group Volunteering at Alpha House

March 18, Mid-morning

Beth Israel Congregation's new Adult Social Group is volunteering at Alpha House on the morning of March 18. Participants will be making and serving brunch to residents. For more information, contact Sarah Klein at sklein@bethisrael-aa.org.

Siyyum Bechorot and Breakfast

Friday, March 30, 7 a.m.

On the morning before the first Seder, it is customary to gather for a *siyyum*, the conclusion of study of a Jewish text. The *siyyum* is followed by a *seudat mitzvah*: a meal celebrating the observance of a commandment. Beth Israel offers a shacharit minyan beginning at 7 a.m. followed by the *siyyum* and a bagel breakfast. All are welcome.

All Programs Open to General Community.

All of Beth Israel's events, educational offerings, and recreational programs are open to the general community. If you would like further information, call (734) 665-9897 or visit www.bethisrael-aa.org, or Beth Israel's Facebook page. ■

Bubble Schmeisis

Thursday, March 22 // 7:30 pm
Friday, March 23 // 7 pm & 9 pm
Saturday, March 24 // 2 pm & 8 pm
Sunday, March 25 // 2 pm & 6 pm
The Schvitz
8295 Oakland Street (Detroit)

Written and performed by **Nick Cassenbaum**
Directed by **Danny Braverman**

Funded in part by: **The Wallace Foundation**
Media Partner: **Metro Times**

Welcome to the steam baths! Writer and street performer Nick Cassenbaum, along with his klezmer musicians, invite you into the warmth of the Schvitz in Detroit, one of the country's few remaining traditional bath houses, which has been in operation for over 85 years.

Among the steam and the ritual, Nick will take you on a journey of discovery to find the place where he belongs. *Bubble Schmeisis* is full of intimate and personal true stories about identity, home, and getting schmeised (washed) by old men.

Limited seats remaining!

Sorrow – A Reimagining of Górecki's Third Symphony

Saturday, April 14th // 8 pm
Michigan Theater

Colin Stetson, saxophones and lyricon
Megan Stetson, soprano
Sarah Neufeld, violin
Rebecca Foon, cello
Dan Bennett and Matt Bauder, saxophones and clarinet
Grey Mcmurray and Ruan Ferreira, guitars
Justin Walter, keyboards, EVI
Shahzad Ismaily, synthesizers
Greg Fox, drums

Funded in part by: **The Wallace Foundation**
Media Partners: **Metro Times** and **WEMU 89.1 FM**

Henryk Górecki's iconic third symphony, often called "Symphony of Sorrowful Songs," is centered around three laments, each focused in some way to a child being taken away from a mother. Celebrated for the way he "demolishes clichés to unleash fresh, unexpected energies," (*Pitchfork*) Stetson takes on the mammoth task of reimagining Górecki's symphony for an expansive and contemporary sonic palate. *Sorrow*, his inspired new interpretation of the heartbreaking work, draws on a uniquely constructed 11-member ensemble to create transformative extensions of the emotional core of the piece.

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Life forever changed by my four months in Israel

by Zachary Weissman

Zachary Weissman is a sophomore at Washtenaw International High School (WIHI). He received a subsidy from the Jewish Federation of Greater Ann Arbor to participate in a semester-long program in Israel. Applications are currently being accepted for Israel scholarships 2018–2019 Israel programs. Visit www.jewishannarbor.org to learn more.

I recently returned from an amazing four-month semester abroad program in Israel. I was able to attend the URJ Heller High School thanks to the incredible and generous support of my community and family. In

Camel selfie!

those four months I made 30 lifelong friends, I journeyed through 4,000 years of Jewish history, and learned so much including how to connect to my Judaism in ways I hadn't even known were possible. My life is forever changed because of this experience. Let me tell you about my adventures through our shared history.

It started on August 28, 2017, when the 27 students on our program met for the first time. There were two Israeli students, one Russian student, a Canadian, and the rest were from America. I was the only one from Michigan. For the next four months, our home base would be the kibbutz hotel at Kibbutz Tzuba, about 15 minutes east of Jerusalem in the Judean hills.

We spent much of the month of September traveling around Israel, exploring sites of

Zachary and his friend in their uniforms during their week in the Israeli military

ancient Jewish settlements, from Tel Gezer to Mount Masada. During the week of Rosh Hashanah, we traveled to the south of Israel and stayed at Kibbutz Yahel. We went camel riding, snorkeling, and shopping in Israel's southernmost city, Eilat. For Yom Kippur we stayed in a youth hostel in Jerusalem and went to services at the Hebrew Union College. Nobody drives on Yom Kippur in Israel, so the streets are completely empty. Walking through the empty streets, I joined a group of teens singing in the middle of a typically busy intersection. It was an eerily beautiful experience.

October was the month of Oral Law and Judaism in the Middle Ages. We learned about the dispersion of Jews and the start of the Diaspora. We also began learning about the Talmud, a collection of commentary writings on Judaism, including the Mishnah, the Gemarrah, and the writings of Rashi and Maimonides. To explore this firsthand, we traveled to northern Israel, visiting towns where famous rabbis from all over the Middle East were buried 1,800 years ago. We saw where and how they lived and studied. In the middle of October, we took a week-long break and hiked across northern Israel on what is called the *Yam L'Yam* hike (Sea to Sea). This hike takes about a week and covers the area from the Mediterranean Sea to the Sea of Galilee. Sleeping in tents in below freezing temperatures in the mountains while exploring the country was a great bonding experience, and I really came to appreciate my companions.

While we were delving deep into the history of Judaism, it was only natural that we also began to examine the roots of other religions in the land of Israel, including Islam and Christianity. We learned about The Five Pillars of Islam, visited a mosque, and enjoyed a delicious lunch at the home of a woman from a secular household in the United Kingdom who had converted to Islam and moved to Israel. I was moved by her generous hospitality despite the differences in our opinions regarding the role of women in society. We also learned about Jesus of Nazareth, and we visited Ein Kerem, which is believed to be the place where Mary met her cousin who told her that the baby she was carrying would become the Messiah. Ein Kerem is a valley, the trough of which is a beautiful park that we helped to restore. The hills on either side are lined with magnificent churches dating back to the crusades and provide a beautiful vista.

October also provided us with the opportunity to visit the beautiful (and refreshing) fresh water pools of Sachne, and to spend a weekend in Tel-Aviv at a friend's house for Sukkot. However, my favorite part of October,was going to the Women of the Wall protest at the Western Wall on the first of Heshvan. It was a very special protest as the Women of the Wall and its supporters were joined by the paratrooper battalion that had captured the Western Wall 50 years prior in June of 1967. It was an unbelievably special experience to take part in something so historic.

By the time November arrived, our friendships and connections were so deeply rooted I couldn't even imagine the end of the semester. We moved from long distant history to relatively recent and relevant Modern Zionism. We discussed the birth of different denominations of Judaism, and how they shaped Judaism today. As we reached the end of World

Zachary with friends on *Yam L Yam*

War I, we packed up our stuff and journeyed to Poland.

In Poland, we revisited our earlier conversations about life in the Diaspora. We toured many Jewish towns, synagogues and cemeteries. We learned about the Holocaust, where it happened. We visited places like the Lupachova Forest, where the community of Tykocin was eradicated by the Einsatzgruppen. We paid our respects at Auschwitz and Majdanek, two of the most horrific death camps run by the Nazis.

For me, the hardest thing to see was in Lublin, which had been the global center of Judaism and Jewish learning for 700 years until the Nazis destroyed it. Today there is a cobblestone bridge running from the castle to the Christian section of the town. On one side there is a park with a cobbled path winding through it. Nobody is there, and an eerie fog settles over the grass, a lone lamppost glowing through it. On the other side of the bridge, the path widens into a cobbled plaza, surrounded by baroque style buildings that are several stories tall.

Before Hitler's invasion of Poland in 1939, more than 45,000 Jews lived in the area that is now the park. I can imagine that every day they would make up the hustle and bustle of the market, where the plaza is located today. Back then, the bridge did not exist. In its place, a road led to a gate separating the Jewish and

The infamous entrance to Auschwitz-Birkenau II

Christian areas of Lublin. On top of the gate there is a museum commemorating the yeshiva that was once there. A center of Jewish learning, the yeshiva overlooked the Jewish community of Lublin and its many synagogues, inhabitants, and businesses. In 1941 the Lublin ghetto was created. By the end of the war, only 200 of Lublin's Jews remained alive. With them died centuries of stories, traditions, and knowledge. My heart aches when I think that all that is left of a vibrant, dynamic, rich, prosperous Jewish community is a lone lamppost, glowing dimly through the fog.

When we returned from Poland, we had less than a month left of the program. The final few weeks were a rush to cover all the Jewish history that has happened since the Holocaust, including the establishment of the State of Israel, the War of Independence, all the way to the Second Intifada and the Second Lebanese War. During these weeks we spent a week living like Israeli soldiers at Gadna, visited Latrun, Ammunition Hill, and the Golan (where Israel borders Syria). It was around this time that Trump recognized Jerusalem as Israel's capital, which required a few changes in our plans. Two missiles struck S'derot, an Israeli town bordering Gaza, and prevented our travels there. We were able to drive all the way up to the Golan Heights, which is Israel's most northern point. We saw the bunkers from which Syrian snipers would shoot at Israeli farmers and the mines they laid around their positions. We saw the memorials for the soldiers who lost their lives capturing and recapturing the Golan in 1967 and 1973 respectively. When we reached the very tip of Israel, we could see the snow capped mountains of the Hermon, the valleys of Lebanon, and the plains of Syria. In the distance we heard booms that we hoped were from training exercises.

Now that I am back in the States, I have returned to my school, resumed my job working as an assistant Hebrew teacher at Temple Beth Emeth, and am getting back into the swing of life in Michigan. I'll admit that reentry was a little tough. I miss Israel. I miss the friends I made there. I look forward to sharing

At the tomb of Rabbi Yehuda Hanasi

my experiences and love of both Israel and the Hebrew language with my students and anybody else who is looking to strengthen their connection to Judaism and to Israel.

For four months I got to live in Israel on a kibbutz. I studied 5-6 days a week for 10-12 hours a day. I improved my Hebrew, traveled the country, and made lifelong friends from all over the world. From the heat of the desert to the chill of the mountains, the green of the hills to the orange of the sand, the smell of salt from the sea and spices in the shuk, I experienced Israel to the fullest and wouldn't change a minute.

Feel free to email me at zachary.weissman@gmail.com. I would be happy to answer any questions you have about my experiences! ■

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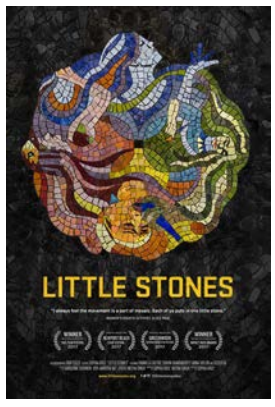

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With Director Sophia Kruz
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Little Stones weaves together the personal stories of four women artists from across the world who dedicate their lives to empowering women and survivors of gender based violence. Their unique art forms express and help eradicate the atrocities of domestic violence, human trafficking, extreme poverty, and female genital mutilation. *This 2016 108-minute film is not rated.*

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FOR MORE INFORMATION VISIT AADL.ORG

Twenty years… and only the beginning

Sora Gordon, special to the WJN

A lot can happen in 20 years. The creation of the iPhone and extensive Apple empire, for one. The sad fade of cassette players, floppy disks, and CDs into obscurity. The emergence of Camp Gan Israel of Ann Arbor into a summer staple that the Jewish children of Ann Arbor look forward to attending year after year.

Camp Gan Israel is part of the largest and fastest growing network of Jewish day camps in the world. CGI Ann Arbor enjoys a well-earned reputation as a trendsetter with innovative ideas, creative programs, and new activities being introduced continuously. This is why people are always surprised to hear that when the camp first started in the summer of 1998, it boasted an attendance of just fourteen campers.

Director Shternie Zwiebel knew she had to create a CGI chapter of her own after spending a summer working at a CGI day camp in Northern Virginia. "I knew starting up a camp from scratch wouldn't be easy," Zwiebel said of the experience, "but I also knew that if it worked, it would be worth it."

And worked it has, based not only on the camp's exponential growth in the last 20 years to a regular attendance of roughly 100 campers yearly, but also on the testimony of Sarah Abramson, a former camper at CGI Ann Arbor's inaugural summer… and a proud parent of a CGI camper herself.

When it came time to enroll her daughter in summer camp, Abramson knew there was only one true option. "Camp Gan Izzy was the best camp experience I ever had," she reminisced, "and I wanted to give it to my daughter, Chayala. I was so excited to send Chayala to my camp. It felt like 'passing on the torch.'" But although CGI Ann Arbor today is a much larger camp than it was when Abramson attended, she insists that at its heart, the camp hasn't actually changed all that much.

"Throughout the years, my experience has been that the counselors never treat this as a nine-to-five job," Abramson insists. "They visit the campers at their homes, call them if they're not in camp one day, and after camp send them letters. They're dedicated to positively affecting the lives of the campers who attend the camp." Zwiebel agrees. "That level of dedication is part of what makes CGI Ann Arbor so great. Parents feel confident enrolling their children in CGI, knowing how much we care not only about creating a fun and exciting environment for their children to thrive in, but a warm and genuinely caring one as well."

Registration for the 2018 summer session is now open, and spots are filling up fast. Zwiebel, for one, is not surprised. "This is CGI's twentieth summer, which means that we have 20 summers worth of experience to build on to make Summer 2018 the best one yet… and parents know this," she explains. "We've proved year after year that CGI is the place to be, and this is even more true for our twentieth anniversary summer. Every summer at CGI is an amazing experience, but this year is truly one that can't be missed!"

A lot can happen in 20 years. But one thing is certain — over the next 20, and the 20 after that, CGI Ann Arbor will keep growing and giving amazing summers to its campers, year after year. ■

Jewish Lens photo competition winners from Beth Israel Religious School

Elliot Sorkin, special to the WJN

Mazel tov to Beth Israel Religious School 8th grade students Talya Castell and Giliah Adler! Both Talya's and Giliah's entries were selected as winners in The Jewish Lens @ Beit Hatfutsot Photo Competition, in partnership with renowned photographer Zion Ozeri. The winning photographs are now on display at The Museum of the Jewish People in Tel Aviv. In addition, Talya's photograph "My Home Away From Home" was selected as second place in the international competition and received a special mention in the exhibit opening. Mazel tov to Jonah Botkin, whose photo was also a local winner and was submitted to the international contest. Mazel tov to 8th grade teacher, Logan Wall, and to parents: Ellen Forsman and Shlomo Castell, Rabbi Sara and Jeremy Adler, and Deborah Meizlish and Joshua Botkin.

My Home Away From Home

by Talya Castell

This is a picture of my home away from home also known as Goldman Union Camp Institute (GUCI for short). I have been going to GUCI for four going on five years. This is the place where I feel the most Jewish. GUCI has taught me to never stop learning about my Jewish identity and to never take the small moments like services, Shabbat, and learning for granted. Most importantly GUCI has taught me the importance of tikkun olam, or "repairing the world," which I think is one of the most important things in Judaism. What I took away this summer about *tikkun olam* is it is something that anyone is capable of doing and everyone should try their hardest to do. Even if you just smile at a stranger you are doing a good deed. You might have even just made their day. So, as the saying goes, "In a world where you can be anything, be kind."

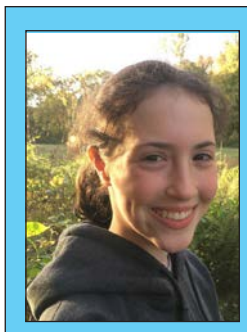
Talya Castel

My Home Away From Home

Learning at Hand

by Giliah Adler

This picture represents the importance of learning Torah as well as the importance of beauty and art. The yad in this picture was from my grandparents' store in Florida. It was given to them, made by a Yemenite silversmith. The detailed filigree was handmade. The reason why this is important to me is because art is a significant part of my life, and I use it to represent my thoughts and feelings, and view of the world. ■



Giliah Adler

Learning at Hand

JFS Kids Care Fair on track to be best ever

Sarah Schneider Hong, special to the WJN

In its fourth year as a valuable and unique community event, the 2018 Fair includes wonderful activity partners, new and innovative service-learning activities, delicious snacks and refreshments prepared by Amanda's Kitchen, and a performance by Mariah's Amazing Puppets. JFS Executive Director Anya Abramzon had this to say: "This is our fourth year delivering this special family event and we learn and get better each time. In Washtenaw County, we are fortunate to have a wealth of service organizations working to 'repair the world' and we at JFS are especially grateful that so many of these agencies choose to join us for the Kids Care Fair, providing this unique program to the community." The goal of the JFS Kids Care Fair is to cultivate compassion, awareness and civic-mindedness in children and to encourage their participation in volunteer efforts and acts of good work.

This year's fair will include 22 hands-on activity stations, hosted by 24 community Activity Partners. A sample of the activities families can look forward to include "Grow your Plants, Grow Your Earth," "Postcards of Gratitude," "Slow, Whoa, Go" Nutrition Education, Swim Safety, Fire Safety, Creating Emergency Contact Cards, "Book Creation Station," Disability Awareness activities, Creating Activity Bags for Refugee Children, Educational Bluejay Presentation, Meet the Therapy Dogs, sensory and craft activities and more! The 2018 Fair includes fantastic activity partners who have been key participants annually since the maiden event in 2015— Alpha House, Ann Arbor Police Department, Beth Israel Madrichim, Hebrew Day School, and Temple Beth Emeth AARTY. Other returning valued activity partners include 826Michigan, American Red Cross, Ann Arbor YMCA, Bird Center of Washtenaw County, Food Gatherers, Jewish Community Center, Judson Center, SafeHouse Center, and Therapaws. JFS is thrilled to welcome new for 2018— Blue Ocean Faith, Children's Literacy Network, Goldfish Swim School, Saline Fire Department, and SCRAP box. JFS will also host two activity stations at the fair that focus on two programs well-supported by, and near and dear to, our local community—the JFS Specialty Food Pantry and JFS Refugee Resettlement.

Kid's Fair 2017

All activities are designed for elementary school-aged children and their families. Many activities will be created and facilitated by middle school and high school student volunteers. Any teens interested in volunteering should email ryaciuk@jfsannarbor.org ASAP.

The 2018 JFS Kids Care Fair is generously hosted by Emerson School. The event will be held Sunday March 18, from 3–5 p.m. at Emerson.(5425 Scio Church Rd.). Tickets are on sale now with all proceeds benefitting JFS family programs in the JFS Specialty Food Pantry and Refugee Resettlement. Tickets are by suggested donation of $25 per family or $50 for a host family (with $25 of the ticket price considered a tax-deductible donation). No family will be turned away due to an inability to pay. Sliding scale tickets are available online at the time of registration. For more information about the JFS Kids Care fair and to register, visit www.jfsannarbor.org/kids-care-fair. ■

Practicing!

by Ben Kessler

Every Wednesday, as I drive to Hebrew Day School, thinking about my upcoming recorder and strings classes and the after-school Klez Kids program, I reflect on how lucky I am. I feel lucky to be among those introducing many HDS students to some of their first instrumental musical experiences. It may be the very first time a student has ever played an instrument for more than a minute or two, the first time a student is learning to read music, or the first time they're getting to play in a group. Whatever those experiences are, my hope and goal is always to create a little spark that may someday grow into a fire of passion for music, or at the very least some nice glowing embers of appreciation.

Third graders, Sonia Freddollino and Amalia Bucher, collaborate on a piece

Playing a musical instrument can be an incredibly rewarding experience. Music can touch our emotions and intellect. Creating music can help musicians exercise creative impulses and learn to work towards perfection. Also, playing music is just plain fun. While some of these rewards start happening from the minute an instrument is first played, most of them only arrive once the musician becomes more adept as a performer. The only way to truly become a more adept performer is through practice. While teachers can often help provide the spark, practicing is what starts making the spark grow.

Often, people are never taught how to practice. We are expected to practice an instrument, a sport, a new language, or a spelling list, but do not have much guidance on how to do that. There are many different approaches to work on the skill of practicing, and teachers work hard with students at HDS to practice all different kinds of skills. Here are some of my thoughts about practice (as it pertains to musical instruments, though many of these ideas are certainly more broadly applicable).

Lack of fun comes from boredom, and boredom comes through not progressing on the instrument.

A lot of people think that practicing is boring. While it's certainly not a completely joyful experience to play the same measure of music over and over again to get it just right, the kind of boredom that makes students want to give up instruments comes from a much larger issue. If students never improve at their instrument, they're unable to learn new things, which in turn limits the number of songs and ideas they can play.

School (and private lessons) are not a substitute for practice.

Playing instruments at school introduces students to new music reading and performing concepts, and helps them learn to play in a group setting. Taking private lessons is a great way to learn more about how to play an instrument, including far more detail than students would learn at school. One of the main purposes of instrumental music classes at school and private lessons, though, is to direct practice. As a teacher, one can only give good directions to get to the next stop on the road... the student needs to travel the road him- or herself.

Support is essential

Practicing is hard work. It takes time, concentration, and is sometimes frustrating. On any given night, most people can think of dozens of activities they'd rather be doing than practicing. Because of this, students need all the support they can get for their practicing. Parents typically know their child better than their music teacher, and will know what sort of support they'll need, whether it's a simple pat on the back, a good space and time to practice in, or some other form of encouragement.

Regularity is more important than quantity

When learning an instrument, a student's body has a lot of adapting to do. There are constantly new muscles to learn to control, new ideas to think about, and sometimes a whole new language to learn (music notation). Repetition helps to build the muscle memory and vocabulary needed, which then allows the brain to focus on the other new ideas. By trying to "cram" for one day a week, the muscle memory and vocabulary don't have time to develop. Therefore, it's important to do at least a small amount of practicing on as many days of the week as possible. Even as little as 10 or 15 minutes six days a week is vastly more useful than a one or two hour session on one day.

Ben Kessler and Mia Rubenstein practicing with the HDS Klez Kids band

Focused practicing cuts down on the amount of time needed

This is one of the hardest ideas to help with as a parent, and one of the most difficult things to learn as a musician. A truly focused 15 minutes of practicing can be just as useful as a much longer session of unfocused practicing. Focused practicing involves an enormous amount of concentration. The musician needs to go far beyond just playing the notes on the page, and really think about what is going on musically and physically. The question of "why am I practicing this?" needs to be answered before a single note is played, and the question of "how is it going?" needs to be answered throughout the session. The old adage that "practice makes perfect" isn't true. Practice makes permanent. Practicing a mistake many times will make the mistake stick, so it's important to analyze how things are going frequently. As the student matures, these questions will be easier to answer, which will lead to much more focused practicing.

Remember: practice = better = more fun ■

HDS third grader, Landyn Samberg, plays recorder during his weekly lesson

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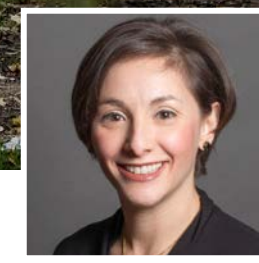

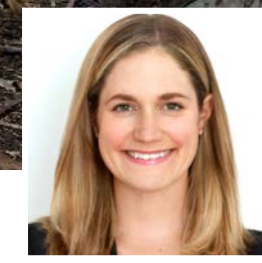

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Can Israel help solve Cape Town's water crisis?

by Rebecca Stadlen Amir, ISRAEL21c

As 'Day Zero' approaches, experts weigh in on how Israel may be able to help Cape Town and other water-scarce locations avoid future disasters.

Within three months, South Africa's capital city and biggest tourist destination may become the first major city in the world to run out of water.

The four million residents of Cape Town will have their water supplies cut off unless the city manages to reduce daily consumption by 20 percent. The "Day Zero" shutdown is expected for mid-May 2018 and is recalculated every week based on current reservoir capacity and daily consumption.

The crisis is mostly attributed to three years of unprecedented drought that has dried up the city's six-dam reservoir system. If the dams fall below 13.5% capacity before the start of the rainy season in June, taps will be turned off and residents will have to line up at municipal points to collect their allotted 25 liters per day. This amount is about a quarter of the water used by the average American daily.

As "Day Zero" approaches, it seems the whole world is watching to see what Cape Town does.

In Israel, a country with its own history of water struggles and triumphs, experts are weighing in on how Israeli innovation and mindset may be able to help Cape Town and other water-scarce locations avoid future disasters.

"We are known around the world for being experts in water and having developed the most advanced technologies to cope with water scarcity," says Prof. Eilon Adar, director of Israel's Zuckerberg Institute for Water Research at Ben Gurion University.

"But it's not necessarily so that these technologies can be adapted as is and save the rest of the world. Every society has its own constraints – social, physical, natural – and the most we can do is to try and adapt the Israeli concept to see which technologies or innovations can be tailored for the local needs."

The road to disaster isn't set it stone

According to Seth Siegel, author of *Let There be Water: Israel's Solution for a Water-Starved World,* water problems like the one in Cape Town are almost always avoidable.

"These problems tend to come at you pretty slowly; therefore you have lots of lead time to fix the problem or prepare your population," said the New York-based author, activist and businessman. In order to arrive at the point of humanitarian crisis, he says, "you have to have a willful ignoring of your problems."

His book cites factors like population growth, rising affluence, climate change, pollution of water sources, and leaky infrastructure as drivers of the world's imminent water crisis. "The water crisis isn't a 'developing world' problem reserved for international aid organizations operating in faraway locales," he writes.

While many places, like São Paulo, California and Cape Town, have reached crisis points in recent years, Israel serves as a model to show that dwindling supplies of natural water sources and declining rainfall do not always determine a country's destiny.

A desert nation keeps its head above water

From its inception, Israel has had to build its nation without abundant water or energy. Despite its arid climate, fast-growing population, and history of droughts, Israel today experiences a water surplus.

"If there was no other dry place in the world that had mastered this problem, I would say that we're all kind of in a tough situation," says Siegel. "Israel is so successful in its water management that it has enough water for everybody, it's self-sufficient in fruits and vegetables, which takes a lot of water, and it has so much extra water that it can export water to its neighbors."

Israel's national water grid, established in 1964, gave the country the ability to bring water from a relatively wet place (the north) to a relatively dry place (the south), something that many countries today still do not do. The grid now integrates surface water, groundwater and desalinated water into the same pipeline, which

PHOTO VIA SHUTTERSTOCK.COM

Lines of people waiting to collect natural spring water for drinking in Newlands in the drought in Cape Town, January 25, 2018

Adar says is unique to Israel. This infrastructure has helped Israel withstand drought and expand into desert areas once thought uninhabitable.

Yossi Yaacoby, director of WaTech innovation center for Mekorot, Israel's national water-management consortium, agrees that Israel's dynamic planning capabilities have helped to secure Israel's water future.

There is not one single solution for the water problem, he explained, but rather multiple layers of solutions and policies that work together. "If you rely on natural water sources without any storage capability, without investing, and without understanding that water has a price, you will not achieve any target of water supply. And this is the main problem," he said.

An 'all in' approach

Israel's use of innovative irrigation, desalination, wastewater recycling and reuse, and leak-detection technology has been credited with helping the country become a water superpower. It is the extent to which these innovations have been implemented that sets Israel apart, rather than the technology itself.

For example, drip irrigation is the norm in Israel, where the landscape consists of 60% desert. First developed in 1959 by Israeli inventor Simcha Blass, the method has been proven to save water, enhance yields and reduce energy consumption. Today it supplies 75% of irrigated agricultural fields in Israel with water. In comparison, only 5% of the irrigated fields around the world utilize drip-irrigation technologies. Many countries, including the US, still rely on wasteful flood-irrigation methods.

When it comes to wastewater treatment, Israel's recycled wastewater ratio is four times higher than in any other country in the world, with 85% of the treated water available for agricultural uses. Currently the US recycles about 9% of its wastewater. Yaacoby says that a target average of even 20% reclaimed wastewater in the US would be a real revolution.

Israel has also invested heavily in desalination plants on the Mediterranean shore. There are currently six plants, two of which are the largest in the world, producing nearly 500 million gallons of freshwater from salt water every day.

Desalination has allowed Israel to get ahead of droughts and provide a substantial supplement to the water supply, creating more water for agriculture, replenishing its natural water sources, and supplying water to its Palestinian and Jordanian neighbors.

"The global water crisis is unlikely to be solved without widespread use of desalinated water," writes Siegel. "Even water-rich locations like New York City may decide to build a desalination plant as a backup for security or environmental reasons."

Two desalination plants are being built in Cape Town, each expected to provide 7 million liters of water per day. However, experts say it is unlikely that residents will see water from these plants before "Day Zero."

"Cape Town started designing or planning for this two and a half years ago, and now they are still in the middle of construction. It's too slow and too late," said Adar, who traveled to South Africa in 2016 to take part in a series of water-focused events organized by the Israeli embassy.

Although seawater desalination comes with a relatively high price tag, Adar reminds that paying more for water is better than having no water at all. "For countries considering investing in the infrastructure, it has to be assessed with reference to a critical value of water," he says. "This is the cost to produce alternative water when you don't have enough. And it's a matter of willingness to pay."

Changing attitudes toward water

Technology aside, one of the most unique aspects of Israel's approach to water is its understanding of water as a commodity.

Unlike in the US, where water is a personal property right, a series of laws passed in the mid-1950s made water ownership in Israel public. This gave the government the power to manage, regulate, price and allocate water in accordance with the best needs of the country.

"Around the world, the price of water is nearly universally subsidized," explains Siegel. "What we know from basic economics is that when people get things for free or at a discounted price, they don't value it the same way."

By charging the real price of water, Israel has gained a nationwide interest in saving water and a culture that values every drop.

"Somehow, although it is a natural resource, we have all agreed to put a price tag on oil and gas, which means that we refer to it as a commodity," says Adar. "However almost no one in the world but Israel treats water as a commodity as well."

Adar places equal importance on education. "Without any doubt, education is the key," he says. "If you take an eight-year-old boy or girl and begin to educate them on conservation, in five or six years' time they are teenagers and in 10 years they are adults." Cultural attitudes towards water can change, but it may take at least a generation.

Creating a global impact

Currently more than 150 countries actively use Israeli solutions – whether technology, training, or technical assistance – to help address their water problems. Despite offers of assistance years ago and more recently by Israeli Ambassador to South Africa Lior Keinan, there has been no formal engagement between Israel and South Africa regarding the looming water crisis.

However, the South Africa-based Legacy Water Solutions management consulting company is actively considering various Israeli companies with which to partner.

"We attended WATEC in September 2017, where we had an opportunity to attend the sessions and visit the expos. We also had a delegation to Israel in March 2017 where we visited Ben-Gurion University in the Negev, where Prof Adar hosted us. He exposed us to many Israeli products and technologies," Michelle Harding, Legacy Water Solutions managing director, tells ISRAEL21c.

As Siegel notes, not everything Israel has done in terms of water conservation and management will be relevant everywhere or to everyone. There will always be differences in topography, rain patterns, natural water resources, government priorities and spending, but every country has something to learn from some part of what Israel has done.

"If nothing else, Israel's focus on water and its priority in the national consciousness can be an inspiration to leaders and engaged citizens everywhere regardless of geography or affluence," he writes.

Though numerous seasons of above-average rainfall will be necessary for Cape Town's water supply to return to normal levels, South Africa and other countries can take steps now to get ahead of future disasters.

"Every country should think about how all of their plans and infrastructure can be resilient in extreme conditions," says Yaacoby. "It's very important that we share ideas between countries in order to be ready for any disaster."

Yaacoby hopes that soon Israel will be able to offer the world even more water, particularly in times of natural disaster.

"Whenever there is a crisis in the world, we are sending an airplane from the Israeli army with all of the equipment in order to save lives," he says. "We are now thinking that another airplane should arrive with water solutions in order to help the people in those places to get fresh water and sanitation. It should be part of our mission."

While it would have been great if everyone had started planning for a water-scarce future ahead of time, Siegel says it's not too late to begin now. "There's a vicious cycle for those countries that fail to develop their water supply, but there's also a virtuous circle for those who do," he says. "People who focus on good water will have far better outcomes." ■

Is that food really fresh? Find out at a glance

by Brian Blum, ISRAEL21c

An Israeli company is marketing its intelligent date code labels that monitor the temp and time interval of food products on their way to consumers.

No, we don't. It smells fine."

"But it says so right on the carton."

It's an argument that's been heard in households around the world: Does the expiration date on the package really mean the milk or the chicken or the eggs are bad?

Not necessarily, says Yoav Levy, the founder and CEO of Freshpoint , an Israeli startup that aims to solve the freshness debate once and for all using intelligent date code technology.

PHOTO CREDIT:: COURTESY 820

Yoav Levy, CEO of Freshpoint.

It's an idea with enormous potential: Freshpoint just signed a deal with a major American restaurant chain.

"My daughters take the cottage cheese out of the fridge, check the date, and off it goes in the trashcan," Levy laments to ISRAEL21c. "Their decision is based on zero information."

An estimated 30 to 40 percent of food manufactured in the West is thrown away while it's still good, Levy adds. "If you translate that into dollars, direct and indirect, including transportation and the environmental effect, that's a trillion dollars a year of lost economic value."

The expiration dates on most packages you find in the supermarket today are based on a static, worst-case scenario that simply calculates the number of days since a product left the warehouse, Levy explains.

The Smart Dot label tells you at a glance if the food inside is fresh. Photo courtesy of Freshpoint

Freshpoint adds a second component: temperature. Together, it's known as a "TTI," for time-temperature interval.

Manufacturers simply put Freshpoint's inexpensive label on a product to monitor the temperature ranges the product goes through on its journey to your home. The label – which can be printed in a wide range of sizes, shapes and designs — is activated when the product leaves the factory.

Consumers and food industry clients can judge the status of a food package at a glance. If the dot in the label is green, it's okay. If it's red, time to toss it.

Ordinarily, consumers don't know where that package has been. Was it left out for an hour in the heat or was it immediately placed in a refrigerated container?

"Small differences in temperature can create huge changes in the quality," Levy explains. For example, a differential of five degrees up or down can change the shelf life of a package of meat by 30%.

Freshpoint on burger buns

The company scored big earlier this year when a US restaurant chain (Levy declines to specify which one) started using Freshpoint's TTI labels to track hamburger buns.

Freshpoint's indicator is turned on when it's applied to the packages at the bakery, then pauses when the buns are frozen, and reactivates when the buns are defrosted in the restaurant. If the buns are not used in 48 hours, the dreaded red dot appears.

Following a 1,000-store pilot, the restaurant chain plans to roll out the technology nationwide in 2018. Levy believes that once other retailers see this used on a wide scale, they'll adopt the technology too.

Freshpoint labels are also being used in South Korea to track fish freshness under the brand Pohang Guryongpo Guamegi.

A winning idea from a failure

Levy started Freshpoint with Technion chemistry professor Yoav Eichen in 2004. Eichen was working on a technology to store data on crystals.

"The process completely failed," Levy recalls, but Eichen "realized that the crystals were a time-temperature indicator."

Everything seemed lined up for Freshpoint to be an easy sell, but the two Yoavs met unexpected resistance.

"The current expiration date codes have been in place for 50 years," Levy tells ISRAEL21c. "We are trying to create a big change in very traditional markets that are not easily changed."

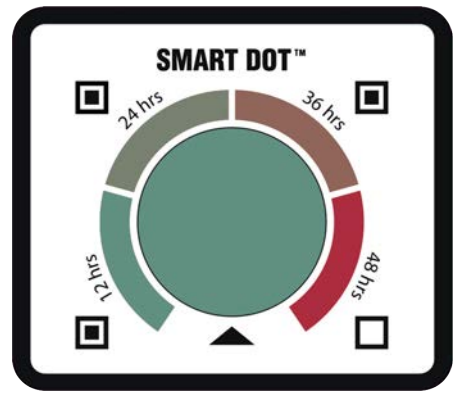
It's not that manufacturers weren't interested in tracking freshness using technology, but solutions previously available to them were too expensive. "It's hard to put a smart chip on a package when the cottage cheese costs less than a dollar," Levy says.

So Freshpoint raised money from Battery Ventures and signed on CIBA Specialty Chemicals as a client, in order to track the expiration dates on some of the company's pharmaceuticals. Freshpoint also works with other healthcare companies. For instance, it has a product for catheters that provides a clear visual indicator of when the tubing needs to be replaced.

The food industry took another decade to come around to the idea.

Freshpoint prints its TTI labels in Israel, the United States and Switzerland. The 25-employee company is headquartered in Haifa and is opening an office in New Jersey soon.

For more information, go to http://freshpoint-tti.com/. ■



The Smart Dot label tells you at a glance if the food inside is fresh.

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One drug could treat Alzheimer's, MS, Crohn's and more

by Abigail Klein Leichman, ISRAEL21c.org

A special peptide under development in Israel declares war against chronic inflammatory and neurodegenerative diseases.

Could one drug effectively treat incurable inflammatory diseases such as Crohn's disease, ulcerative colitis, rheumatoid arthritis and multiple sclerosis as well as neurodegenerative maladies such as Alzheimer's disease?

Yes, says Professor David Naor, speaking with ISRAEL21c at the Lautenberg Center for General and Tumor Immunology in Hebrew University-Hadassah Medical School, in Jerusalem.

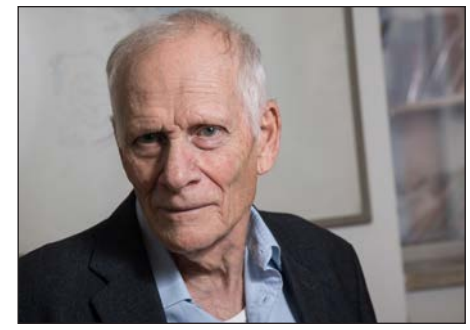

PHOTO BY MIRIAM ALSTER/FLASH90

David Naor at Hebrew University-Hadassah Medical School, Jerusalem

All these diseases, he explains, are associated with pathological amyloid proteins that could be neutralized by the 5-mer peptide Naor has spent the last 10 years researching and developing with the support of the university's Yissum technology-transfer company, the Israeli government and Spherium Biomed of Spain.

It will take several million dollars to start clinical trials of Naor's novel, IP-protected peptide — a synthetic protein snippet that significantly reverses the damaging effects of inflammatory diseases and Alzheimer's disease in mouse models, and restores the learning capacity of Alzheimer's mice.

"I believe that within two years we would know for certain if our academic product can translate into a therapeutic drug to combat inflammatory and neurodegenerative diseases," Naor says.

"Once you control the inflammation, you can control the disease, so our target is to reduce as much as possible the inflammatory activity."

Rheumatoid arthritis

Naor began by studying 5-mer's effectiveness in rheumatoid arthritis, which affects about one percent of the world population. Currently, about $30 billion worth of biologic drugs are sold each year that effectively control, but cannot cure, rheumatoid arthritis and other inflammatory diseases. Furthermore, these drugs don't work in one-third of patients.

The results of Naor's experiments were astounding. When mice with collagen-induced arthritis were treated with 5-mer peptide, the severely inflamed tissues in their joints reverted to nearly normal. No harmful side effects were observed. Multiple sclerosis and IBD

"Once the rheumatoid arthritis experiment was repeated successfully several times, we looked at a different chronic inflammatory disease – multiple sclerosis, where the inflammation is not in the joints but in the brain," says Naor.

Multiple sclerosis (MS) is the most widespread disabling neurological condition of young adults around the world, usually striking between the ages of 20 and 50. There is no cure, but the Israeli-developed blockbuster drug Copaxone reduces the frequency of relapses.

Here, too, Naor's results were noteworthy. Five days after MS-like disease was induced in mice, 5-mer peptide injections caused a significant decrease in accumulation of inflammatory cells in the central nervous system and significant reduction in limb paralysis. The effects were weaker when the disease was more progressed, but theoretically the peptide could be introduced during a remission phase of MS.

Recently, in collaboration with Prof. Haim Ovadia from Hadassah University Medical Center, Naor's lab achieved another breakthrough by delivering 5-mer peptide via mouth rather than by injections, with the same therapeutic effect.

"That means that we may be able to produce pills for oral delivery rather than to provide the drug by injection," Naor says.

Spherium Biomed tests of 5-mer peptide in mouse models of inflammatory bowel diseases (IBD) showed it can reduce the gut inflammation in IBD better than the currently prescribed biological medication, which is effective only in half of IBD patients.

Alzheimer's disease

After a quarter-century of failed efforts to develop a cure for Alzheimer's disease, investment money is dwindling. Yet the number of cases is climbing rapidly along with related costs. About one in nine Americans over 65 has this fatal degenerative neurological disorder affecting 44 million people worldwide.

In collaboration with Prof. Hanna Rosenmann from Hadassah, Naor's lab studied the effect of mer-5 peptide in mice with induced Alzheimer's disease.

Cognitively normal mice placed inside a watery maze learned quickly how to swim to a safe platform and were able to find it faster with every subsequent attempt. But the Alzheimer's mice took longer finding the platform every time, due to memory difficulties.

After treatment with 5-mer peptide, the Alzheimer's mice regained their ability to learn the location of the platform as quickly as cognitively normal mice.

"We can restore the memory of the animal. This doesn't mean we're going to cure Alzheimer's but it does mean we have to do everything possible to see if our peptide could be successful where so many other potential anti-Alzheimer drugs have failed," says Naor.

The 5-mer peptide appears to prevent the accumulation of amyloid–beta in the brain. Amyloid–beta clumps are believed to attract harmful inflammatory cells from the immune system, thus enhancing Alzheimer's disease.

The mechanism of action of the 5-mer peptide was proven on various harmful amyloid proteins, using sophisticated imaging tools in the lab of Prof. Mary Cowman at New York University.

"We can inject 5-mer peptide even after the disease has started, and it will work," says Naor. "We don't yet know if there is a point of no return when it would no longer work."

Spherium Biomed now seeks funding for the next step, human clinical trials.

"Because the peptide was derived from human material, it makes sense that it is going to work in humans at least as well as in mice," concludes Naor. ■

Israel's eco-houses move towards the mainstream

by Abigail Klein Leichman, ISRAEL21c

Green building in Israel is on the rise as architects and contractors learn to use environmentally friendly materials and techniques.

At a natural building conference in Prague this March, Israeli eco-builder and consultant Nitzan Iserovitch will share how his Back to Earth Community teaches people across the world – including earthquake victims in Nepal – to build affordable, comfortable, durable houses using rammed earth and other local natural materials.

At a natural building conference in Prague this March, Israeli eco-builder and consultant Nitzan Iserovitch will share how his Back to Earth Community teaches people across the world – including earthquake victims in Nepal – to build affordable, comfortable, durable houses using rammed earth and other local natural materials.

Dana Dweck-Sadeh working on her house made with straw-bale walls

When he's not traveling the globe, Iserovitch sees increasing interest for Back to Earth's natural plaster and earth construction workshops among Israelis planning private homes – or whole communities — using "green" techniques and materials.

"I've been doing this for 10 years and I can see the demand is increasing every year," Iserovitch tells ISRAEL21c.

When he's not traveling the globe, Iserovitch sees increasing interest for Back to Earth's natural plaster and earth construction workshops among Israelis planning private homes – or whole communities — using "green" techniques and materials.

"I've been doing this for 10 years and I can see the demand is increasing every year," Iserovitch tells ISRAEL21c.

This small but growing demand is fueled by the same sensibilities driving the Israeli trend toward vegetarianism and veganism, says Sivan Soffer of Bottz, a natural building materials company in northern Israel.

"People want more natural materials in our bodies, our air and even in our buildings," Soffer tells ISRAEL21c.

Bottz is Hebrew for "mud" — a traditional natural insulator along with straw bales. Forward-thinking communities such as Kibbutz Lotan and Kibbutz Neot Semadar in the Negev desert have long built with these materials.

As eco-construction moves into suburbia, the most popular natural product for insulation is hempcrete, a weather-resistant composite biomaterial of powdered lime and hemp hurds, the woody inner portion of the hemp stalk.

Due to hemp's natural properties and the way it's processed for construction, buildings made with hempcrete take less energy to build, create less waste and consume less fuel compared to concrete houses.

A Tav Group eco-house in northern Israel

Nitzan Iserovitch of Back to Earth Community, left, teaching Nepali women to build a rammed-earth formwork

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"We decided if we would build a house we wanted to do it with as little [ecological] footprint as possible," Dea Ben-Yaacov tells ISRAEL21c. "We built a wooden skeleton and filled it with 32 centimeters of hempcrete. The insulation is amazing! We don't need air conditioning in the summer and it's warm in winter."

Cannabis house

Hempcrete inspired the nickname of the Carmel Mountains "cannabis house" that won the 2017 Israeli Architecture and Design Award for Haifa-based Tav Group eco-architects.

Local stone and earth, sustainably grown timber, a graywater system, rooftop solar and rainwater-gathering systems, compost toilets and passive heating and cooling systems — including an inner courtyard that acts as a wind chimney – also contribute to the house's minimal ecological footprint.

Tav recently designed three environmentally friendly houses on a hill in the rural northern village of Yodfat, and is designing another in the Negev desert, all for members of one extended family. They incorporate locally sourced pumice blocks, lime-based plaster and paving stones.

Tav Group partner Maoz Alon described the first Yodfat house as "fragmented into modest-sized volumes that recline effortlessly on the hillside slopes, much like a herd of sheep coming down the hill, enfolding an inner court in their midst. Though raised enough to afford a panoramic view over the breathtaking scenery, it keeps a low profile, blending with the beauty of its natural surroundings."

"Each eco-house is adapted to the needs of its inhabitants and to the surrounding geographic and social environment," explains Tav Group partner Amir Erez. "A house on a hill is different than one at the bottom of a hill and much different than a desert house where we have to consider the effects of the sun, wind and dust."

Tel Aviv-based Golany Architects designed a house in the Galilee with sliding vertical wooden shutters to let in sunlight while deflecting harsh rays in summer. The shutters, wooden ceiling beams and stone paving slabs were purposely chosen in hues to match the surrounding olive and carob groves.

Not just for hippies anymore

One of the original Bottz founders, Dana Dweck-Sadeh, today heads an eponymous architecture firm headquartered in the self-built Golan Heights eco-house in which she and her family reside.

Dweck-Sadeh tells ISRAEL21c that more Israeli homeowners are willing to invest in natural materials and building techniques because the resulting house uses less energy and serves them better practically and aesthetically.

An eco-house costs at least 10 percent more than a conventionally built house due to the price of materials and specialized labor. However, Dweck-Sadeh says the process is becoming more accessible in both price and availability.

"When we started our business 12 years ago it was really for hippie types who wanted to build their own houses," says Dweck-Sadeh. "These days, we have blocks of hempcrete that allow people to hire a professional contractor who doesn't have prior experience [with hempcrete]. This will lower the price significantly while keeping all the advantages."

"Many materials now considered alternative, like hempcrete, wouldn't be costly if they come into popular use," adds Erez. "One of the reasons ecologically built houses cost more is because not enough of them are being built."

Eco-communities could be one answer to this dilemma.

Ben-Gurion University Prof. Isaac Meir, a pioneer in Israeli green building initiatives, is involved in a European project to design net-zero energy communities where buildings incorporate renewable energy technologies to offset their energy consumption. The Israeli city of Hadera's new net-zero preschool could be a model for such communities.

Although Israel's eco-building sector is still small, people in the know say it is quite advanced.

"We have amazing knowledge and very high quality of work," says Iserovitch, whose next project is a private school in Greece. "All over the world, people are focusing on being good at one thing, like building with straw. Israelis must know how to do everything because the market demands it. ■

Best Reads

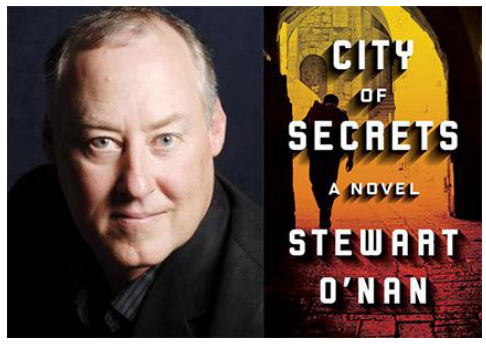
City of Secrets, by Stewart O'Nan

reviewed by Lois Godel, staff writer

The angel of forgetfulness is a blessed creature. -Menachem Begin.

He was no hero, no Romeo, just a fool, untouched as yet by the Angel of Forgetfulness .-Brand.

The setting is Post-World War II, Jerusalem and its environs. The year is 1946, when the future State of Israel was still part of Palestine and the Jewish people chaffed and then rebelled under the British Mandate.



On the novel's surface: it's a spy story. There's also romance and a strong psychological subtext running throughout the book. It has been called a "moral thriller."

The protagonist: a Latvian Jew and Holocaust survivor named Brand, recruited by the Haganah and brought to Jerusalem with falsified papers that were provided by the Underground. Brand, a former mechanic, has been renamed Jossi Jorgenen and provided with the legitimate occupation of taxi cab driver. He simultaneously operates under-cover as a low-level spy and courier, within a Haganah cell.

Brand's impressions of the Underground factions were that the Haganah seemed to prefer non-violent resistance to British rule, while the Stern Gang and the Irgun would use the most effective means necessary to secure an objective, regardless of collateral damage, in their battle for liberation.He has some difficulty accepting some of the methods used by the latter two groups.

Brand knows he has signed on to fight for Eretz Yisrael, but soon suspects some of his cell members are sometimes involved in Irgun activities. But he is never privy to getting the full picture of what they are doing and he doesn't get to make informed choices. Even when it seems increasingly likely that he is being used, he continues to participate. Few personal details of Brand's cell members are ever divulged to him. He probably doesn't know their real names. Many times he isn't told as much as the alias of someone he is working with or transporting. He speculates about what some of their occupations might be when they're not being revolutionaries, but over a period of time, he remains ignorant.

Brand remains unsure of whom he can trust, or if the other members trust him. When he is sent on a mission, risking his life in its undertaking, he remains uncertain of whether the stated mission — blowing up the railroad tracks — is an action chosen for its immediate consequence, or if it is simply a diversionary tactic in a much larger scheme.

When he is pulled into British headquarters and interrogated about his possible connection with a terrorist attack, Brand wonders if a former cell member turned him in; if his loyalty is in question, or if the interrogation is some kind of test of that loyalty.

One bit of relief to his isolation comes in the form of Eva. Brand's regular assignment is to chauffer Eva, another Holocaust survivor, former actress, turned spy and high-level prostitute, to various sexual engagements. Brand and Eva fall into a complicated relationship that approaches love, but will never develop. In addition to the fact that Brand knows what Eva is doing with other men, memories of his dead wife, Katya, and Eva's deceased husband haunt the corners of their bedroom.

Brand had immigrated to Jerusalem in part to fulfill his mother's dream.He also journeyed with the hope of redeeming himself for having survived World War II and the Nazi death camps. He had lost his entire family in the Holocaust. As the action unfolds, Brand continues to grapple with the fact that he survived.

He reflects on the meaning of Passover, and reminisces over the effort that his family members had all put forth to make everything perfect for Passover holidays, … celebrating their freedom from Egypt and the mysterious bondage of family. After such pains, to think it had all been swept away, burnt to cinders like the *chametz*, Brand himself the last remaining crumb.

Brand realizes that in large measure he survived the Nazi death camps because he was young, and additionally, as a mechanic, he possessed skills valued by the Nazis. Unlike others, he was not singled out for special abuse. He'd come to understand that so much of life was luck. In the camps he had stood by, unable to do anything, as a guard brutally stomped his friend, Koppelman, to death.

When members of his cell praise him for saving a life, Brand can't accept it. Anyone would have done the same, except the Brand who claimed to be Koppelman's friend and then let him die. The camps had made him selfish and doubtful. To have someone think well of him now was uncomfortable, because he knew the truth.

He couldn't forgive himself for anything. The problem, as always, was that he was still alive.

This book is a page-turner, but it is not an easy read. O'Nan plunges the reader into the political situation of Post-World War II Jerusalem, without providing much context or detail. Little description is given of the characters in the story, with the exception of Brand and Eva. I was lost at times. I often felt uncomfortable, but came to believe that was what the author sought to create: To emulate the feelings of disconnection, of "lostness" expressed by the main character, Brand.

If you enjoy historical, literary fiction, you may want to read this book. At 190 pages in paperback, it's a book to consider taking on vacation. Light and compact, it will easily fit into your suitcase, but it is far more than a beach read. ■

Kosher Cuisine

Ancient foods, modern recipes

Lonnie Sussman, staff writer

The month of March is often the end of the Hebrew month of Shevat and the beginning of Adar. We read the final chapters of the book of Shemot and start reading VaYikra. So, of course, I started thinking about food.

What's the connection? There are many mentions of foods in these chapters. First we have the instructions of what to eat on the night before the Jews left Egypt, a roasted lamb with unleavened bread and bitter herbs. During the second month in the desert the Israelites complain to Moses, "If only we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots, when we ate our fill of bread." Next we read that quail appeared in the evening and the next morning manna appeared as it did for the next 40 years. The Torah describes it as "like coriander" and tasted like "wafers in honey."

In the book of VaYikra we learn the laws of various sacrifices made on the altars. Meat, fowl, grains all played a role in the religious life of the people. There were sacrifices involving sheep, ox, cattle, goats, turtledoves or pigeons. Grain offerings included choice flour mixed with oil and sometimes seasoned with frankincense. We also get instructions on kashrut or at least some of the laws including the famous "Do not cook a lamb in its mother's milk."

Many more foods are mentioned in the Torah; garlic, onions, fish, cucumbers and melons were some of the foods the Israelites remembered eating in Egypt, along with the meat and the bread. And, of course, there are lentils found in the story of Esau and Jacob. I can't let the list of foods eaten in the desert and in ancient Israel go without mentioning locusts and other winged swarming things. In Leviticus: 11, verse 12 we read "Of these you may eat the following: locusts of every variety, all varieties of bald locust, crickets of every variety and all varieties of grasshopper." These are no longer considered kosher but were eaten all over the Middle East and still are by some ethnic groups. Hmm, I have found some recipes for locusts but, no thanks, not kosher.

Foods of the Bible have found their way into a number of cookbooks. My brother, Dan Cutler, wrote *The Bible Cookbook* several decades ago. More recently Joan Nathan, one of the doyens of Jewish cooking around the world, has written a new book entitled *King Solomon's Table*. Here are some modern recipes based on our ancient traditions. ■

Keftes garas, Syrian meatballs with cherries and tamarind

serves 6–8

Here's an example of how Jews altered recipes from wherever they lived in the world to make them kosher. What makes this unique is the Aleppo pepper. Jews lived in Aleppo from ancient times. According to the community's traditions, since the time of King David. For sure they lived there since Roman Empire times.

Meatballs:

- ½ cup cup pine nuts, toasted lightly
- 1 large sweet onion, diced (about 1½ cups)
- 2 tablespoons olive oil
- 2 pounds ground beef
- 2 cloves garlic, minced
- ¼ teaspoon ground pepper (Aleppo pepper if possible)
- ½ teaspoon ground cumin
- 1 teaspoon ground allspice
- ¼ teaspoon cinammon
- salt to taste
- 2 large eggs
- 1 teaspoon tamarind concentrate
- 2 teaspoons tomato paste or ketchup
- ½ cup bread crumbs

Sauce:

- ¼ cup olive oil
- 1½ cups diced onions
- 1½ tablespoons tamarind concentrate
- 2 cups pitted sour cherries or frozen Bing cherries
- 2 cups dried cherries
- juice of 2 lemons
- 1½ teaspoons ground allspice
- salt and pepper to taske
- 1½ cups beef stock or other stock
- 1½ cups red wine
- 2 tablespoons chopped parsley.

To make the meatballs: sauté the onions in the oil until lightly camtelized, about 20 minutes. Add to the pine nuts and then add the ground beef, garlic, pepper, cumin, allspice, cinnamon and salt and pepper. Break the eggs into a bowl and stir in the tamarind and tomato paste (or ketchup), Combine gently with the meat mixture then add the breadcrumbs. Form into small meatballs about 1 to 1½ inches in diameter. Place on two rimmed baking sheets and bake for about 20 minutes in a 350° oven.

While the meatballs are baking make the sauce: Sauté the onions in olive oil until transparent. Then add the tamarind, cherries, the dried cherries, lemmon juice, allspice, salt, pepper, stock and wine. Simmer for about 20–25 minutes until the sauce is slightly thickened.

Mix the meatballs with the sauce, serve over rice and sprinkle with the parsley.

From King Solomon's *Table, by Joan Nathan*

Lentils and spinach dressed with yogurt

This will be tastier and healthier than the bowl of lentils Esau ate.

- 1 cup brown lentils
- 1 large onion
- 2 tablespoons butter
- 2 pounds fresh spinach, coarsely chopped
- ½ cup plain yogurt
- salt and pepper to taste

Simmer the lentils in just enough salted water to cover for about 15 minutes. In a large skillet sauce the onion in butter until transparent. Add spinach to the onions and sauce another 5 minutes. Drain excess water from the lentils and add to the onion/spinach mixture. Stir in the yogurt and gently heat.

From the Bible Cookbook*, by Dan Cutler*

A fun night at the Schvitz

Emily Slomovits, staff writer

In his new show, *Bubble Schmeisis*, British storyteller, street performer and theatre artist Nick Cassenbaum has been asking his audiences to imagine that they are sitting in a bathhouse. Usually, he has to do this because he has been performing the show in traditional theatre spaces. But when *Bubble Schmeisis* comes to Detroit March 22–25 in a series of shows sponsored by the University of Michigan's University Musical Society, Cassenbaum won't need to ask his audiences to suspend that bit of disbelief, because he'll be performing the show in the Schvitz, the only historic bathhouse left in the city. Opened in the 1930s, the

Schvitz gradually declined throughout the decades, along with the rest of Detroit, but was bought by new management in March 2017, and like the city, has since been revived. It reopened in September 2017 after almost seven months of extensive renovations.

Cassenbaum's performance deals with what it means to be a young Jewish man in London, and will feature live klezmer music from clarinetist Daniel Gouly and accordionist Joshua Middleton. I spoke with Cassenbaum about the show's delightful title, its Jewish themes, and more.

WJN: Please tell us about the premise of *Bubble Schmeisis*

Cassenbaum: The story of *Bubble Schmeisis* is the story of the journey around the North Circular, which is a road that separates west and east London. In the car are my granddad, his two mates and me, and we are heading to the *schvitz*. In the show I tell true stories of trying to find a tangible Jewish identity in modern London... and failing many times—until I make it to the schvitz.

WJN: The name of your show is a play on the Yiddish word, *bubbemeises*. Would you talk about what inspired that title, and how you got the idea for this show?

Cassenbaum: The title is a play on bubbemeisis, and with this I think I have created one of the world's most obscure puns. The *schmeiss* is the act of cleaning each other, which we do at the schvitz in London. Bubble is cockney rhyming slang of laugh, bubble bath.

WJN: Not only obscure, but also bilingual.

Cassenbaum: And, this is a storytelling show, so as bubbemeisis means a grandmother's story this seemed perfect. *Bubble Schmeisis* was born! The idea for the show came when I was lying in the schvitz being schmeissed by my granddad. I thought, 'OK, this is it; this is an entry into the Jewish world for me.' I thought about all the times I had failed, and wanted to share this experience.

WJN: *Bubble Schmeisis* will be presented in The Schvitz in Detroit. How does a bathhouse ambiance enhance the show? How has the show been different when you've performed it in venues other than a bathhouse?

Cassenbaum: I am so excited to do it in a bathhouse! It is such a privilege and I think it will add so much to the show! This is the first time I have performed it in a bathhouse and I can't wait. I usually ask the audiences to imagine they are in a bathhouse and this time I don't have to! I only hope that the audiences will have a steam after the show.

WJN: In making this one-man show, how much did you collaborate with others? How is that process different from being part of a large cast or creative team?

Cassenbaum: My background is in street performance where you are rarely collaborating with more than four people, and this show was no different; I had a director (Danny Braverman) designer (Bethany Wells) and of course, the musicians (Daniel Gouly and Joshua Middleton). However, in making this show and other storytelling shows, the most important collaborator is the audience. Then you work out if things work, and the stories transform the more I do them.

WJN: Does any of your other work have Jewish themes?

Cassenbaum: To me Jewishness is a way of telling stories; it is a rhythm and a presence that all of my work contains. However, this is my most explicitly Jewish work with this show being a personal journey into searching for a specific London Jewish identity.I am interested in different Jewish identities within the diaspora and hoping people will tell me their stories after the show! What unites all my work is accessibility and allowing people into the story. I want to make people feel at home when they come to my shows, relaxed and safe. I want all of my work to feel like a conversation where people can join in... so feel free when you come and see it! ■

Bubble Schmeisis is part of UMS' Renegade Series, and runs at the Schvitz, 8295 Oakland Street, in Detroit.

Show times: Thursday, March 22, at 7:30 p.m.
Friday, March 23 at 7 p.m. and 9 p.m.
Saturday, March 24 at 2 p.m. and 8 p.m.
Sunday, March 25 at 2 p.m. and 6 p.m.

For tickets and more information, visit ums.org/performance/bubble-schmeisis/

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Contains adult language & content.

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Calendar

March 2018

Thursday 1

Morning Services and Megillah Reading: Chabad. 7:30 a.m.

Megillah Reading: BIC. 11 a.m.

Lunch and Laugh: BIC. Noon.

Emoji Purim: JCC and Chabad. Emoji-themed Purim party, including optional Chabad-led multimedia Megillah reading at 5:15 p.m. Kosher dinner, music, crafts and activities at 5:45 p.m. $30/family; $10/person at the door. At the JCC. For information, contact jessicagillepsie@jccannarbor.org or visit www.jccannarbor.org or purchase tickets at www.jewmich.com/events.

Talmud–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study from the original Talmud tractate. 8 p.m. *Thursdays.*

Friday 2

Lunch and Learn: TBE. Noon–1 p.m.

Jewish Karate/Shalom Gever: TBE. 4–5 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Step Up Shabbat from 5:456:15 p.m. Shira from 6:45–7:15 p.m. Birthday/Anniversary Blessings from 7:30–9 p.m.

First Friday Shabbat: JCS. All are invited to join the JCS in welcoming Shabbat with secular readings, songs, candle lighting, wine, and challah.Dinner from a local restaurant will follow the short observance at the JCC. Children are welcome. Dinner free for JCS members; non-members $10/person; $25/family. Registration required online www.jewishculturalsociety.org/observances/shabbat/.6:30 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 3

Torah Study: TBE. 8:50–9:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

B'nai Mitzvah Service: TBE. Sam Dorfman and Simon Shavit. 10–12:15 a.m.

Kiddush: TBE. 12:15–2:45 p.m.

Shabbat services: *See listing at the end of the calendar.r.*

Sunday 4

Social Action Committee Meeting: BIC. 10 a.m.

A Taste of HDS–Gan (Kindergarten) Open House: HDS. For preschoolers and their families. At the JCC. 10 a.m.

Family Journey's 6th Grade Yad Project: BIC. 10:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m. *Sundays.*

Bookstock Colossal Collection Day: JCC. Bring gently used books, CDs and DVDs to the Ann Arbor J to donate to Boostock. For information, visit www.jccannarbor or contact Clara by phone at (734) 971-0990. 11 a.m.–4 p.m.

Caring Community Cooks: TBE. 2–7 p.m.

Prayer Book Hebrew: TBE. 4:30–5:30 p.m.

Shir Chadash: TBE. 5–6 p.m.

Monday 5

WTBE Fiber Arts Group: TBE. Offsite. 7–9 p.m.

Tuesday 6

Reclaim the Lost Art of Human Connection: Chabad. JLI Course. Jewish wisdom includes many powerful and original insights into the art of communication that are more relevant today than even. 9:30 a.m. at Chabad and 7:30 p.m. at the JCC. *Tuesdays.*

***Yidish tish* (Yiddish Conversational Group):** Beanster's Café in UM Michigan League, 911 North University. All levels and ages welcome for conversation in *mame-loshn*, which translates to "mother tongue." For information, email egertel@umich.edu or phone (734) 936-2367. 1:30 p.m. *Tuesdays.*

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study of the text with the classical Rashi commentary. 8 p.m. *Tuesdays.*

Wednesday 7

Lunch and Learn: BIC. Noon.

TBE Baking Mavens: TBE. Noon–4 p.m.

Mahj: TBE. Offsite. 1–3 p.m.

Keshet: TBE. 6:30–8:30 p.m.

Board Meeting: TBE. 7:30–9:30 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 8

28th David W. Belin Lecture in American Jewish Affairs: Frankel Center. Ruth Messinger of American Jewish World Services presents, "A Personal Reflection on Social Justice as an Inherent Part of Judaism Past, Present and Future." As a Jew in America over the last 75 years, Messinger will reflect on her personal experience with an understanding of what she calls social justice Judaism. University of Michigan, Forum Hall, Palmer Commons. Reception at 6:30 p.m. Lecture at 7 p.m.

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Friday 9

Lunch and Learn: TBE. Noon–1 p.m.

Jewish Karate/Shalom Gever: TBE. 4–5 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Step Up Shabbat from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shira from 6:45–7:15 p.m. Shabbat Service/5th Grade Shabbat and Oneg from 7:30–9 p.m.

Rosenberg Scholar-in-Residence Program: BIC. With Rabbi Jane Kanarek, PhD. Friday night dinner at 6:45 p.m., followed by talk on "A Summon to Civility: Talmud and Civil Discourse." 8 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 10

4th Grade Archaeology Day at Kelsey Museum: TBE. Offsite. 8:30 a.m.–12:30 p.m.

Torah Study: TBE. 8:50–9:50 a.m.

Shabbat Services: BIC. D'var Torah, "Law as Meaning," presented by Rabbi Jane Kanarek. 9:30 a.m.

B'nai Mitzvah Service: TBE. Eli Levitsky and Avivah Mitchell. 10 a.m.–12:15 p.m.

Preschool 3: TBE. 10:45 a.m.–12:30 p.m.

Tot Shabbat: BIC. 11:15 a.m.

Mini Minyan: BIC. 11:15 a.m.

Kiddush: TBE. 12:15–2:45 p.m.

"Nasty Questions: Tamudic Women Who Ask:" BIC. Presented by Rabbi Jane Kanarek. 1:15 p.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 11

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m. *Sundays.*

Field Trip: BIC. 7th and 8th Grade Family Journey visits Ruth Gruber Photo Exhibit. 10:30 a.m.

Shir Chadash: TBE. 5–6 p.m.

Sunday Minyan: BIC. Time change to 7:30 p.m.

Monday 12

KidZone Vacation: JCC. KidZone Vacation provides fun and adventure for children in k-5 when Ann Arbor Public Schools and Hebrew Day School have scheduled closures. Children enjoy computer time, games, reading time, arts and crafts time, sports and a kid-friendly movie. Pre and post care available. For information including pricing or to register, visit www.jccannarbor.org, email nicolefeinberg@jccannarbor.org or phone (734) 971-0990. 9 a.m.–4 p.m.

WTBE Historical Novel Reading Group: TBE. 12:30–2 p.m.

Women's Torah Study: TBE. 7–8:30 p.m.

Tuesday 13

Reclaim the Lost Art of Human Connection: Chabad. JLI Course. See first Tuesday of month for details. 9:30 a.m. at Chabad and 7:30 p.m. at the JCC. *Tuesdays.*

***Yidish tish* (Yiddish Conversational Group).** *See first Tuesday of month.*

Spirituality Book Club: TBE. 7:30–8:30 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *See first Tuesday of month.*

Wednesday 14

Lunch and Laugh: BIC. Noon.

Keshet: TBE. 6:30–8:30 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 15

Spirituality Book Club: TBE. Noon–1 p.m.

Third Thursday @ the J: Unique Challenges of Preserving Historic Buildings: JCC. Ron Koenig and Terri Sibo-Koenig of Saline's Building Arts and Conservation, and who were recently featured on WEMU's *Hidden in Plain Sight* feature, will discuss some of the unique challenges that accompany repairing historic buildings. No cost for talk, but optional lunches are $5.50 for persons under age 60.Lunch pricing and menus available at www.jccannarbor.org. RSVP, with or without lunch, at (734) 971-0990.Noon–1 p.m.

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Friday 16

Lunch and Learn: TBE. Noon–1 p.m.

Jewish Karate/Shalom Gever: TBE. 4–5 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Step Up Shabbat from 5:45–

6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shira from 6:45–7:15 p.m.Shabbat Service from 7:30–9 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 17

Torah Study: TBE. 8:50–9:50 a.m.

6th Grade Shabbat Morning with the Rabbi: BIC. 9:30 a.m.

Bat Mitzvah Service: TBE. Rosa Newland. 10–11 a.m.

Baby Shabbat: TBE. 10:45 a.m.–Noon.

Kiddush: TBE. 1215–2:45 p.m.

Shabbat services: *See listing at the end of the calendar.r.*

Sunday 18

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m. *Sundays.*

Adult Social Group at Alpha House: BIC. 10:30 a.m.

WTBE Passover Sale: TBE. 8:30–10:15 a.m.

Trope and Torah Cantillation: TBE. 4:30–5:30 p.m.

Shir Chadash: TBE. 5–6 p.m.

WTBE Passover How-To: TBE. 5:30–7 p.m.

Family Game Night: BIC. 6 p.m.

Monday 19

A2SO Music with Friends: JCC. Small ensemble performances by members of the Ann Arbor Symphony Orchestra. $10/per concert. Information at a2so.org. 1:30–3 p.m.

Hebrew School/Model Seder: TBE. 4:15–6 p.m.

WTBE Fiber Arts: TBE. 5–6 p.m.

Tuesday 20

Reclaim the Lost Art of Human Connection: Chabad. JLI Course. See first Tuesday of month for details. 9:30 a.m. at Chabad and 7:30 p.m. at the JCC. *Tuesdays.*

***Yidish tish* (Yiddish Conversational Group).** *See first Tuesday of month.*

"Visualizing Jewish Materialities:" Frankel Center and UM Screen Arts and Cultures. Acclaimed artist and filmmaker Yael Bartana stages encounters between history and fantasy, prophecy and ritual, and questions how the present is infiltrated by the past and vice versa. Bartana will present *Inferno* (2013), which depicts the building of the third temple in Sao Paulo by a Neo-Pentecostal church. Afterwards, Bartana will discuss Jewish materialities and her methodology of "historical pre-enactment" with scholar of Hebrew and German literature and visual culture, Maya Barzilai, and scholar of ancient Jewish history and visuality, Rachel Neis. University of Michigan, 3100 North Quad, 105 South State Street. 4 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *See first Tuesday of month*.

Wednesday 21

Lunch and Learn: BIC. Noon.

Mahj: TBE. Offsite. 1–3 p.m.

Modern Jewish Literature Symposium: Frankel Center. Co-sponsored with UM Comparative Literature and English. Symposium will bring together colleagues, as well as former and current students of Professor Norich, to reflect upon her influence and inspiration, while also suggesting directions that her scholarly legacy may take in the future. One panel focuses on the transnational and multilingual contexts of Jewish modernism and the second panel focuses on the role of Jews as producers of and subjects in Anglophone literary culture. Panelists include Deborah Dash Moore, Yael Kenan, Chana Kronfeld, Mikhail Krutikov, Josh Lambert, Marjorie Levinson, Julian Levinson, Maren Linett, Nadav Linial and Rachel Neis. Rackham Assembly Hall, 915 East Washington Street. 3 p.m.

Hebrew School/Model Seder: TBE. 4:30–6:30 p.m.

Keshet: TBE. 6:30–8:30 p.m.

Board Meeting: BIC. 8 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 22

Brotherhood Men's Seder: TBE. 5–8 p.m.

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Friday 23

Lunch and Learn: TBE. Noon–1 p.m.

Jewish Karate/Shalom Gever: TBE. 4–5 p.m.

Shabbat Achat Dinner: TBE. 6–6:30 p.m.

Shabbat Achat: TBE. 6:30–8 p.m.

Friday evening services: *See listing at the end of the calendar*

Saturday 24

Torah Study: TBE. 8:50-9:50 a.m.

Shabbat Limmud BIC. 9 a.m.

Bat Mitzvah Service: TBE. Samantha Goldstein. 10 a.m.–12:15 p.m.

Tot Shabbat: BIC. 11:15 a.m.

Mini Minyan: BIC. 11:15 a.m.

Kiddush: TBE. 12:15–2:45 p.m.

Shabbat services: *See listing at end of calendar..*

Sunday 25

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m. *Sundays.*

Monday 26

KidZone Vacation: JCC. KidZone Vacation provides fun and adventure for children in k-5 when Ann Arbor Public Schools and Hebrew Day School have scheduled closures. Children enjoy computer time, games, reading time, arts and crafts time, sports and a kid-friendly movie. Pre and post care available. For information including pricing or to register, visit www.jccannarbor.org, email nicolefeinberg@jccannarbor.org or phone (734) 971-0990. 9 a.m.–4 p.m. *Through March 29.*

Prayerful Reflection Group: TBE. 10:15–11:45 a.m.

Women's Torah Study: TBE. 7–8:30 p.m.

Tuesday 27

KidZone Vacation: JCC. *See March 26.*

Reclaim the Lost Art of Human Connection: Chabad. JLI Course. See first Tuesday of month for details. 9:30 a.m. at Chabad and 7:30 p.m. at the JCC. *Tuesdays.*

***Yidish tish* (Yiddish Conversational Group).** *See first Tuesday of month.*

"Beyond the Book: Authenticating the Profane:" Frankel Center. Hindy Najman, of the University of Oxford, will consider the question of canon and authorization. Supported by the Roy Berlin Memorial Lecture Fund. Room 2022, 202 South Thayer Street. 4 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *See first Tuesday of month*.

Wednesday 28

KidZone Vacation: JCC. *See March 26.*

Lunch and Learn: BIC. Noon.

Keshet: TBE. 6:30–8:30 p.m.

Theology Book Club: BIC. 8 p.m.

Thursday 29

KidZone Vacation: JCC. *See March 26.*

Talmud–Jewish Civil Law: Chabad. See first Thursday of month for details. 8 p.m. *Thursdays.*

Friday 30

Shaharit and Siyyum Bechorot: BIC. 7 a.m.

Lunch and Learn: TBE. Noon–1 p.m.

Jewish Karate/Shalom Gever: TBE. 4–5 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Step Up Shabbat from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shira from 6:45–7:15 p.m.Shabbat Service from 7:30–9 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 31

Torah Study: TBE. 8:50–9:50 a.m.

Chapel: TBE. 10–11 a.m.

Passover Second Night Seder: JCS. Entire community invited to participate in the JCS Second Night Seder. A secular progressive Haggadah is used that emphasizes the continuing need for freedom throughout the world. Vegetarian potluck follows. Participants invited to bring kosher-for-Passover vegetarian dish to share. Held at the JCC. Free for JCS members. Suggested donation for non-members. Registration required at www.jewishculturalsociety.org. For more information, contact info@jewishculturalsociety.org or phone (734) 975-9872. 6 p.m.

Friday evening services: *See listing end of calendar.*

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call (734) 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 6 p.m., followed by tot dinner. Traditional Service at 7:30 p.m.Once a month Middle School Service at 7:30 p.m. For information, call (734) 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Congregation. 6:15 p.m. at the JCC the fourth Friday each month. Musical Shabbat service followed by vegetarian potluck. Pizza nosh for the kids at 6:00 p.m. Childcare provided during the service. All are welcome to attend. For information, call (734) 975-6527, email mamacohen@comcast.net, or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candle lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call (734) 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call (734) 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.

Shabbat Services: BIC. 9:30 a.m. For other service times, visit www.bethisrael-aa.org.

Shabbat Services: AA Reconstructionist Congregation. Morning services held the second Saturday of each month at the JCC from 10 a.m.–noon integrating traditional liturgy with music, chanting and contemporary readings including Torah service and discussion. A morning of songs and text study takes place the first Saturday of each month. For info, email info@aarecon.org or call (734) 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Friday night services at Shabbat candle lighting time. Saturday morning services at 9:45 a.m. Afternoon services 45 minutes before sundown. Call (734) 995-3276 for Home Hospitality and Meals for Shabbat and Jewish Holidays.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call (734) 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study at 8:50 a.m. Morning Minyan with Rabbi Josh Whinston and Cantor Regina Lambert-Hayut at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at (734) 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call (734) 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call (734) 995-3276 in advance.

Phone numbers and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street (734) 994-5822

Ann Arbor Reconstructionist Congregation (AARC)
2935 Birch Hollow Drive (734) 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. (734) 665-9897

Chabad House
715 Hill Street (734) 995-3276

Jewish Community Center (JCC)
2935 Birch Hollow Drive (734) 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive (734) 975-9872

Jewish Family Services (JFS)
2245 South State Street (734) 769-0209

Jewish Federation
2939 Birch Hollow Drive (734) 677-0100

Pardes Hannah
2010 Washtenaw Ave. (734) 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road (734) 665-4744

UM Hillel
1429 Hill Street (734) 769-0500

Shabbat Candlelighting

March 2	**6:05 pm**
March 9	**6:08 pm**
March 16	**7:12 pm**
March 23	**7:15 pm**
March 30	**7:18 pm**

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Sunday, March 11.
What has ACA meant for Michiganders?

Since the Affordable Care Act (ACA) was signed into law by President Obama in March 2010, it has survived two SupremeCourt challenges and dozens of attempts by Congress to "repeal & replace" it. At its March meeting, PEG will host Dr. John Ayanian, M.D., M.P.P., director of the Institute for Healthcare Policy and Innovation (IHPI),

Jewish Community Center of Greater Ann Arbor, 2935 Birch Hollow Dr., Ann Arbor, 3 p.m.

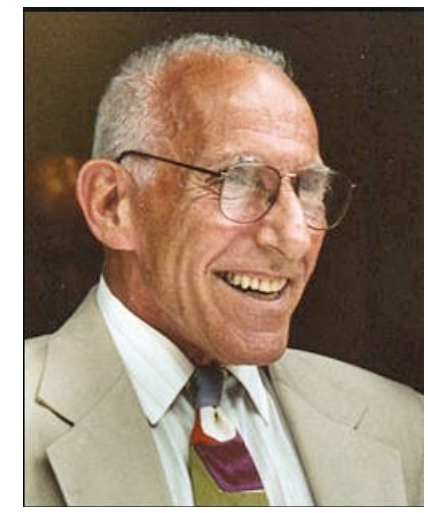
For more information about Protectors of Equality in Government, these and other PEG events, or to sign up for our weekly newsletter, email PEG at equalityingovinfo@gmail.com.

Obituary

Jesse Emanuel Gordon, iconoclastic thinker, humanitarian, activist

January 13, 1930 – January 25, 2018

Jesse Emanuel Gordon, born January 13, 1930, died on January 25, 2018, at his Florida winter home with his family and friends. He was as sharp and witty as always until his last moments. He was known to all as a wise advice-giver, an iconoclastic thinker, humanitarian, classical music and opera-lover, great adventurer and loving husband, father and grandfather. He lived a full life with his wife and beloved companion of 61 years, Anitra, who survives him. Together, they traveled extensively, led fulfilling professional lives, had a family, and enjoyed deep friendships.



Jesse was born in the Bronx, NY. He served in the Army as a base psychologist, which led him to pursue a Ph.D. in psychology. Jesse met Anitra in 1955 while he was a post-doctoral fellow at the University of Wisconsin and she was a student. They soon married and moved to Montana ("as far away from New York City as one could get") where Jesse taught briefly at the University in Missoula. In 1959, they moved to Ann Arbor and Jesse became a psychology professor at the University of Michigan School of Social Work, where he will be remembered most for his work envisioning and then overseeing the "new" School of Social Work building.

Jesse had a distinguished career. He wrote a textbook, *Personality and Behavior*, and a book on hypnosis, *Clinical and Experimental Hypnosis*. He helped bring a research-focus to the field of social work, and from the mid-sixties to 1980, became involved in the research, development and politics of issues related to unemployment and poverty. Always a man of action, he got involved with the U.S. Department of Labor, designing and administering unemployment programs for youth. Jesse was a civil rights and anti-war activist in the 60s and beyond. In 1962, Jesse and his family spent a year in Germany on a Fulbright scholarship, and he and Anitra became avid and fearless travelers. In 1967, the family spent a sabbatical year living in Paris and in a camper traveling across North Africa, from Morocco to Egypt. They left Egypt just 10 days before the Arab-Israeli war broke out.

A founder of the Jewish Cultural School (later Jewish Cultural Society) in 1965, Jesse continued to be a very active leader for decades. Jesse served as president of the JCS board for three years, and then co-president. In the 1990s Jesse and his wife Anitra created the still thriving Third Friday Chavurah for "empty nesters." He helped strengthen the connection between the JCS and other community organizations by serving as president of the Jewish Community Center of Greater Ann Arbor, and through his involvement in the major fundraising effort that established the JCC in its current building. He also helped create the Black-Jewish Coalition that was active for many years. To many in our community, Jesse was the "face and spirit" of the JCS.

When Jesse retired from the UM, he devoted his energies to restoring Ann Arbor's Mallets Creek, and engaging with Jews and Palestinians in support of a two-state solution. Most recently, Jesse and Anitra limited their travels to and from Sarasota and Ann Arbor, spending time with good friends and family. Jesse is loved and sadly missed by Anitra; his three children Scott, Jessani and Erica; his in-laws, George LeBlanc and Philip Ristenbatt, Debra Rivard; and his five grandchildren. A remembrance of Jesse has been held with family and close friends at his Florida home.

- adapted from the Ann Arbor News *obituary published on January 28, 2018*

Susan Ayer
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Vitals

Mazel tov

Noah Reingold on his bar mitzvah, March 10.
Lewis Perry on his bar mitzvah, March 24.
Ethan Steiner on his bar mitzvah, March 24.
Rachel and David Lawrence-Lupton on the birth of their son, Daniel Henry, also grandson of Paul and Sari Shifrin.
Louis Miller, son of William Miller and Kathy Koehler, and Claire DeWitt on their wedding.
Sam Dorfman on his bar mitzvah, Saturday, March 3.
Simon Shavit on his bar mitzvah, Saturday, March 3.
Eli Levitsky on his bar mitzvah, Saturday, March 10.
Avivah Mitchell on her bat mitzvah, Saturday, March 10.
Rosa Newland on her bat mitzvah, Saturday, March 17.
Samantha Goldstein on her bat mitzvah, Saturday, March 24.
Clare Weiner and Kirk Brower on the engagement of their daughter, Anna Brower, to Jonathan Lesser.
Steve Press, Barry Shapiro and Simone Yehuda on the marriage of their daughter Corinna Press to Cedre Csillagi, and the engagement of their daughter Valerie Press to Kenwood Yow.

Condolences

Aliza Shevrin on the death of her husband, Howard Shevrin. January 18.
David Lewis on the death of his father, Bernard Lewis, January 20.
Raoul Kopelman on the death of his wife, Chava Kopelman, December 31.

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